

THE CATHOLIC UNIVERSITY OF AMERICA

CATHOLIC SECONDARY EDUCATION
IN THE PROVINCE OF
SAN ANTONIO

Its Development and Present Status

A Dissertation

SUBMITTED TO THE FACULTY OF PHILOSOPHY OF THE CATHOLIC UNIVERSITY
OF AMERICA IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

BY

SISTER MARY CLARENCE FRIESENHAHN, M.A.

of

The Sisters of Divine Providence, San Antonio, Texas

THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C.

1930

THE CATHOLIC UNIVERSITY OF AMERICA

CATHOLIC SECONDARY EDUCATION
IN THE PROVINCE OF
SAN ANTONIO

Its Development and Present Status

A Dissertation

SUBMITTED TO THE FACULTY OF PHILOSOPHY OF THE CATHOLIC UNIVERSITY
OF AMERICA IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

BY

SISTER MARY CLARENCE FRIESENHAHN, M.A.

of

The Sisters of Divine Providence, San Antonio, Texas



THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C.

1930

30560

COPYRIGHT, 1930, BY
THE CATHOLIC UNIVERSITY OF AMERICA

TABLE OF CONTENTS.

	PAGE
PREFACE	v
LIST OF TABLES	vii
CHAPTER I. INTRODUCTION	1
CHAPTER II. EARLY EDUCATION IN TEXAS (1690-1847)	3
CHAPTER III. EDUCATION UNDER DIOCESAN ORGANIZATION 1847-1900)	15
CHAPTER IV. EDUCATION IN OKLAHOMA (1876-1900)	32
CHAPTER V. GROWTH OF SECONDARY EDUCATION IN THE PROVINCE OF SAN ANTONIO (1900-1928)	39
CHAPTER VI. PRESENT STATUS: ORGANIZATION OF SECONDARY SCHOOLS	44
CHAPTER VII. THE TEACHING STAFF	53
CHAPTER VIII. THE STUDENT BODY	64
CHAPTER IX. RELIGIOUS INSTRUCTION IN THE CATHOLIC SECONDARY SCHOOLS	69
CHAPTER X. CURRICULAR AND EXTRA-CURRICULAR ACTIVITIES	73
CHAPTER XI. BUILDINGS AND EQUIPMENT	81
CHAPTER XII. SUMMARY	89
BIBLIOGRAPHY	92
APPENDIX	94



Digitized by the Internet Archive
in 2025

LIST OF TABLES.

TABLE	PAGE
I. Growth of Secondary Education.....	40
II. Religious Teaching Communities.....	41
III. Curriculum Tendencies.....	42
IV. Number of Secondary Schools.....	44
V. Size of Secondary Schools.....	45
VI. Distribution of Schools According to Number of Teachers Employed.....	46
VII. Distribution of Secondary Schools According to Type..	47
VIII. Relationship of Secondary Schools to Elementary Schools	47
IX. Distribution of Schools According to Length of Course Offered	48
X. Distribution of Schools According to Number of Units of Work Offered.....	48
XI. Distribution of Schools According to Number of Units Required for Graduation.....	49
XII. Distribution of Schools According to Number of Days in School Year.....	50
XIII. Distribution of Schools According to Number of Periods in School Day.....	50
XIV. Distribution of Schools According to Length of Class Period	51
XV. Number of Affiliated Schools by Dioceses.....	52
XVI. Distribution of Schools According to Affiliation with Accrediting Agencies.....	52
XVII. Distribution of Men and Women Teachers in All Types of Schools	53
XVIII. Distribution of Religious and Lay Teachers in All Types of Schools	54
XIX. Distribution of Teachers According to Teaching Experience	55
XX. Distribution of Teachers According to Time Devoted to Teaching	56
XXI. Distribution of Teachers According to Academic and Professional Training.....	57
XXII. Number of Teachers in Attendance at the 1928 Summer Session	58
XXIII. Number of Daily Periods Taught.....	59
XXIV. Number of Periods Taught by Principal.....	60
XXV. Types of Supervision in Schools.....	61
XXVI. Frequency of Supervisor's Visits.....	61

XXVII.	Length of Supervisor's Visits.....	62
XXVIII.	The Teaching Load.....	62
XXIX.	Number of Schools Reporting School Librarian.....	63
XXX.	Pupil Enrollment in All Types of Schools.....	64
XXXI.	Pupil Enrollment by Grades.....	65
XXXII.	Pupil Enrollment in Boarding and Day Schools.....	66
XXXIII.	Pupil Enrollment According to Length of Course Offered	67
XXXIV.	Total Pupil Enrollment by Sex.....	67
XXXV.	Number of Graduates, June, 1928.....	68
XXXVI.	Number of Graduates Entering College, September, 1928	68
XXXVII.	Amount of Time Allotted to Religious Instruction per Week	69
XXXVIII.	Number of Credits Granted in Religion.....	70
XXXIX.	Religion Taught to Each Class Separately or Several Classes Together.....	70
XL.	Teachers Employed in the Teaching of Religion.....	71
XLI.	Number of Schools Making Provision for Retreat.....	72
XLII.	Means Used in Fostering Religious Vocations.....	72
XLIII.	Subjects Included in the Curriculum.....	74
XLIV.	First Year Curriculum.....	75
XLV.	Second Year Curriculum.....	76
XLVI.	Third Year Curriculum.....	77
XLVII.	Fourth Year Curriculum.....	78
XLVIII.	Athletic Activities.....	79
XLIX.	Literary Activities.....	80
L.	Schools Making Provision for Social Activities Outside of School Hours.....	80
LI.	Schools in which Social Activities are Directed by School Authorities	80
LII.	Buildings and Grounds.....	82
LIII.	Methods of Maintaining Day Schools.....	83
LIV.	Board and Tuition Fees in Private Schools.....	83
LV.	Number of Volumes in Library.....	84
LVI.	Annual Appropriation for Library.....	84
LVII.	Number of Magazines Subscribed for Annually.....	85
LVIII.	Number and Types of Laboratory Equipment.....	86
LIX.	Value of Laboratory Equipment.....	87
LX.	Auditorium Facilities for Schools.....	87
LXI.	Salaries of Parochial School Teachers.....	88

PREFACE.

Of recent years, greater interest has been manifested in the field of secondary education than in any other phase of our educational system. Educators and laymen alike have evidenced a deeper concern, perhaps, for this unit of organization than for any other. This interest has reflected itself in building programs, in enriched courses of study, in improved teaching methods, and in divers other ways. Consequently it is not surprising that a wider interest in this hitherto comparatively neglected field should be shown by Catholic educators. It may truthfully be said that, as a result of this general realization of the needs of Catholic secondary education, and of the growing consciousness of the importance of this section of school life, the Catholic High School program is well under way.

The history of the Catholic secondary school system in the United States has yet to be written. The elementary field has been well covered by Burns in his different volumes on the Catholic school system, but whatever treatment they contain relative to the secondary institution is chiefly incidental. Likewise the histories of the various communities contain occasional references to the secondary schools conducted by them. These do not, however, lessen the need of literature in regard to the development of Catholic secondary education. For this reason a series of studies has been undertaken at the Catholic University dealing with various phases of secondary education in the different dioceses. The present study, the first of the series, is confined to the territory comprised in what is known as the Ecclesiastical Province of San Antonio.

Throughout the discussion, the term secondary education is taken in the ordinarily accepted connotation of the word as consisting of those grades in the regular school system which are known as nine to twelve inclusive.

In an investigation of present conditions an analysis of the past serves to throw light on existing problems. Hence the aim of this study is to trace, as far as possible, the development of Catholic secondary education in that section, and to depict, as accurately as

the information obtainable will permit, its present status. For this purpose recourse has been had to the published information relating to the field and where this has been wanting resort has been had to the questionnaire to supplement it. Copies of these were sent, in the spring of 1928, to all schools which were definitely known to be of a secondary type, and to all others which, it was believed, might possibly offer high school work. As a result thirty-six reports were received. During the latter part of October of the same year, a second request was sent to those institutions which had failed to respond. Twenty-one additional reports were returned, raising the total number of schools reporting to fifty-seven. This number represents approximately two-thirds of the Catholic secondary schools in the province.

This study naturally resolves itself into two parts; the first, largely historical and the second, predominantly statistical. The former concerns itself with the past, treating briefly the development, first of elementary and then of secondary education in the States of Texas and Oklahoma; the second, concerning itself with the conditions prevailing at the present time.

In the preparation of this work, the author wishes to make grateful acknowledgment of her indebtedness to her major professor, the Reverend John R. Rooney, Ph. D., who suggested the subject and under whose kindly and stimulating direction the study has been pursued. To Mr. Francis M. Crowley, Director of the Bureau of Education of the N. C. W. C., who coöperated in the study by distributing the questionnaires, as well as to the religious communities in charge of secondary schools, whose courteous coöperation made this study possible, the writer wishes to express her sincere appreciation. To her superiors and Congregation she is in particular indebted for the opportunities and advantages she has enjoyed as a student of the Catholic University.

CATHOLIC SECONDARY EDUCATION IN THE PROVINCE OF SAN ANTONIO.

CHAPTER I.

INTRODUCTION.

The province of San Antonio comprises the whole State of Texas, with the exception of El Paso County and the State of Oklahoma. Until 1777 the Bishops of Guadalajara exercised spiritual jurisdiction over Texas when the See of Linares, now known as Nueva Leon, was formed. This new See included the northeastern part of Mexico and all of Texas. In 1839 the State was erected into a prefecture with Father John Timon as prefect apostolic and Father John Odin as vice-prefect. Two years later the latter was appointed Coadjutor Bishop of Detroit but, at the solicitation of Father Timon, the bulls were returned to Rome and the Holy See nominated Father Odin to succeed him as Vicar Apostolic and Bishop *in partibus infidelium*. In 1847 Father Timon was appointed Bishop of the new diocese of Buffalo. In the same year, the whole State of Texas with the exception of El Paso County became the diocese of Galveston. The vastness of the diocese and the rapid increase in population made a division of this diocese imperative, and in 1874 San Antonio was made a separate See and the Vicariate Apostolic of Brownsville was formed. The diocese of Galveston was again subdivided in 1890 and the diocese of Dallas formed out of its northern and northeastern portion. The Vicariate of Brownsville, erected in 1874, was elevated to a diocese on March 23, 1912, and constitutes the present diocese of Corpus Christi. Finally, on August 25, 1926, the diocese of Amarillo was erected in the northern part of the State with Bishop Gerken as its first bishop. On August 3, 1926, the diocese of San Antonio was created an archbishopric with the Most Rev. Arthur J. Drossaerts as its first archbishop. Included in the new province are the archdiocese of San Antonio and the dioceses of Galveston, Corpus Christi, Dallas, Amarillo, and Oklahoma.

The present State of Oklahoma, which formerly comprised the section included in the so-called Indian and Oklahoma Territories, was originally subject to the jurisdiction of the Bishops of Little Rock. In 1876, however, this section was created a prefecture by the Holy See and the Very Rev. Isidore Robot, O. S. B., was appointed prefect apostolic. In 1891 it was erected into a vicariate apostolic. The Rt. Rev. Theophile Meerschaert, its first vicar apostolic, was appointed bishop when it became a See in 1905.

In the development of Catholic education in these two States, namely, Texas and Oklahoma, certain differences manifest themselves. In the first place, organized missionary activity in Texas developed at a much earlier date and was solely the work of the Franciscan Friars; while in Oklahoma, the Benedictine Fathers merit this credit. Secondly, the numerous Indian tribes which roamed over Texas were barbarous and a constant source of terror to the first colonists, while those of Oklahoma, on the other hand, were peaceful in character. Generally known as the Five Civilized Indian Tribes, the Indians of Oklahoma had for several generations back, even before their removal to the Indian Territory, been educated and instructed in the Catholic Faith. Texas, formerly a dependency of Spain, was at first dominantly Catholic, but as colonization progressed and its independence was achieved, this condition was changed. In Oklahoma, however, Protestant influence held sway between the years 1829 and 1875, for Protestant ministers were practically the only ones to follow the Indians to their new reservation and to maintain churches and schools among them. The greatest obstacle confronting the Benedictine Fathers when they first began missionary work there was sectarian prejudice on the part of these ministers who, with the secret understanding of the Indian agent, did all in their power to prevent Catholic missionaries from entering the field. Great hostility towards the missionaries was exhibited also by those Indians who had intermarried with Protestant white settlers, and who had been under Protestant tutelage for some years. Nevertheless, as a whole, the Indians were favorably inclined toward the missionaries. Hence it was that the progress of Catholicity and of its counterpart, Catholic education, was much more rapid in Oklahoma than in Texas.

CHAPTER II.

EARLY EDUCATION IN TEXAS (1690-1847).

Secondary education as understood today found no place in the early history of Texas. What weak attempts were made at providing instruction scarcely rose above the elementary level. The characteristics of the Indians, the attitude of the Spanish mother-country, the isolated groups of early settlers, the vastness of the territory, precluded anything resembling an organized effort in this respect. It must not be concluded, however, that education was wholly neglected. At times there were phases of educational activity which approximated those which are now considered as being of secondary type. Particularly is this true of those branches now popularly classified as vocational.

The settlement of this vast territory was the joint undertaking of the Church and the civil authorities of Spain. The principal work of the Church was the spread of the Faith, but the state of the Indian was such that before he could become a Christian he had first to be trained in the rudiments of a civilized life. This situation was apparent also to the civil authorities who were quick to perceive that the promise of permanent settlement hinged, in a large measure, upon the work of the missionaries. Consequently it is that the history of education in the early days of Texas is in reality the history of the Catholic Church. The earliest efforts at conversion date back to 1544 when Father Adrea de Olmos, a Franciscan, established a promising mission at Panuca. He was joined soon after by Father John de Mesa, a secular priest, who labored with him for a while, but who, already spent with years and toil, died soon afterwards.¹ Not until three-quarters of a cen-

¹ Ryan, Rev. Edwin A., D. D., "Ecclesiastical Jurisdiction in the Spanish Colonies," *The Catholic Historical Review*, 5: 12, April, 1919.

Ketcham, Rev. William H., "Brief Historical Sketch of Catholic Indian Mission Work in the United States of America," *Miscellanea Theologia*, 19: No. 17, p. 5.

Shea, John G., *History of the Catholic Missions among the Indian Tribes of the United States, 1529-1854*. New York: E. Dunnigan & Brothers, 1854, p. 45-46.

tury later are traces of missionary activities found again in western Texas near the present city of El Paso.

The first organized attempt, however, was conducted by the Franciscan missionaries when in 1659 they began the establishment of a group of flourishing missions among the Indian tribes of the El Paso region.² By 1675 signs of decline had already manifested themselves. Missionary endeavors then on the wane were revived for a time with the advent of the Franciscan and Sulpician Fathers who accompanied La Salle's expedition in 1685.³

The ordinary manner of dealing with the savages was to gather them within the fortress or presidio, where they were organized along the lines of a large agricultural or industrial school. In addition to their primary purpose of training them to a life of virtue, the Friars and Brothers undertook the teaching and the supervision of the savages, young and old, in the various occupations. The industrial program included soil-tilling, animal husbandry, carpentry, masonry, and blacksmithing. The women were taught cooking, spinning, weaving, and sewing. "Moreover, in addition to this training of the older natives, instruction in the elements of learning was given to the children in a regularly conducted school."⁴ The instruction was not radically different from that found in other spheres of mission activity. All of this is of particular interest especially in the light of current emphasis on the vocational aspect of education.

The success of the mission, according to the opinion of the Friars, depended upon a policy of keeping the Indians in a garrisoned place, which arrangement demanded the coöperation of the civil authorities. The Spaniards were unwilling to comply with

² O'Rourke, Thomas P., "The Franciscan Missions in Texas, 1690-1793," *Catholic University of America Publication in History*, Vol. 5. Washington, D. C., 1927, p. 10-14.

³ Engelhardt, Zephyrin, *Missions and Missionaries in California*, Vol. 3. California; James H. Barry Company, 1908, p. 12.

O'Shea, John F., "The State of Texas," *The Catholic Encyclopedia*, 15. New York: Appleton Company, 1912, p. 546.

⁴ Eby, Frederick, *The Development of Education in Texas*. New York: The Macmillan Company, 1925, p. 58-59.

Sturmberg, Robert, *History of San Antonio and of the Early Days in Texas*. San Antonio: Standard Printing Company, 1920, p. 34.

the request of the missionaries since it required a large number of soldiers. For this reason they found it convenient to disagree with the Friars and to insist that the missionaries minister to the Indian when and where they found him. Such a condition would immediately nullify all attempts at anything resembling an educational system. The Franciscans were consequently reluctant to abandon the only scheme of organization which contained a promise of success. They were firm in their belief that to minister efficiently to the Indians it was essential that the Indians be obliged, temporarily at least, to remain within the presidio.⁵ Clark in his work evidently accepted the Friar's contention when he remarks "that the conversion of even the most tractable of Indians must be a mingling of force with persuasion; and . . . that the mission could thrive only when it existed side by side with the presidio."⁶

This was not the only problem encountered by the Friars on the part of the civil power. The establishment of new missions could be undertaken only with permission of the royal authority. Of itself, this was no guarantee of success. Funds were an absolute essential, and these were not always forthcoming. The Spanish authorities needed some incentive to stir them into action. Not infrequently this stimulus came from the French, in the form of expeditions into Texan territory. La Salle's expedition in 1685 gave the first impetus. The Spaniards immediately took measures to offset their influence. The missions of San Francisco de los Tejas and Santissima Nombre de Maria in east Texas owe their origin to this condition. Once the danger of foreign interference had passed, however, the Spaniards soon lapsed into their former

⁵ Bolton, Herbert E., "The Founding of the Missions on San Gabriel River, 1745-1749," *Southwestern Historical Quarterly*, 17: 345, April, 1914, No. 4.

Shea, John G., *The Catholic Church in Colonial Days, 1521-1763*. New York: John G. Shea, 1886, p. 495-496.

Hammer, Bonaventure P., *Die Franciscaner in den Vereinigten Staaten Nordamerika's*. Köln: J. P. Bachem, 1892, p. 74.

O'Gorman, Thomas, *A History of the Roman Catholic Church in the United States*, Vol. 9. New York: The Christian Literature Company, 1895, p. 85.

⁶ Clark, Robert C., "The Beginnings of Texas," *Texas State Historical Association*, 5: 201-202, Jan. 1902, No. 3.

state of lethargy. Renewed French encroachment upon Texan soil ordinarily gave rise to periods of mission activity, though usually they were not of a lasting type. The mission era of Texas history is, therefore, generally divided into four different periods: the first extended from 1690 to 1693, the second from 1715 to 1732, the third from 1747 to 1762, and the fourth from 1792 to the secularization of the missions in 1794.⁷ Of these, the second and the third periods were the most active, but the conditions just stated may be predicated as characteristic of all.

The indifference and lack of coöperation on the part of the Spaniards were not by any means the only obstacles to the development of an educational program. The nomadic habits of the Indians presented one of the greatest barriers. Father Solis, the official inspector of the Texas missions, in speaking of the Indians says that they

are all barbarous, idle and lazy; and although they are so greedy and gluttonous that they eat meat almost raw, parboiled, or halfroasted and dripping with blood, yet rather than stay in the mission where the padre provides them everything needed to eat and wear, they prefer to suffer hunger, nakedness and other necessities in order to be at liberty and idle in the woods or on the beach, giving themselves up to all kinds of vice, especially lust, theft, and dancing.⁸

Father Mazanet who had more than a passing experience in dealing with them relates that "Nothing is more difficult than the conversion of the Indians; it is a miracle of the Lord's mercy. It is necessary first to transform them into men, and afterwards to labor to make them Christians."⁹

On the other hand it must not be concluded that the Indians

⁷ McCaleb, Walter F., "Some Obscure Points in the Mission Period of Texas History," *Texas State Historical Association*, 1: 220-223, Jan. 1898, No. 3.

Eby, Frederick, *The Development of Education in Texas*, *op. cit.*, p. 55-57.

Shea, John G., *The Catholic Church in Colonial Days*, *op. cit.*, p. 505.

⁸ Bolton, Herbert E., "Texas in the Middle Eighteenth Century," *University of California Publication in History*, Vol. 3. Berkeley: University of California Press, 1915, p. 323-324.

⁹ Yoakum, Henderson, K., *History of Texas*, Vol. 1. New York: Redfield Company, 1855, p. 55-56.

were entirely irresponsible to the training of the Friars. St. Denis while on his expedition through Texas in 1713 found that, though more than five years had passed since the missionaries had visited the Asinais tribe, some among them still adhered to the teaching of the Friars and these Indians besought him to ask the Spanish missionaries to return and establish missions among them.¹⁰

Educational organization in the early period was of necessity very simple in its nature. It was somewhat akin to that which prevailed in the medieval monastery with the modifications made necessary by the problems of frontier life. In each mission were usually to be found two priests, a lay brother, a small guard of soldiers, and a few families of civilized Indians who had come from Mexico. One of the missionaries had exclusive charge of the spiritual affairs of the colony, including instruction in Christian doctrine and in morals, while to the other fell the task of civilizing the Indians who had joined the mission. It was his duty also to visit other tribes, preach to them and induce them to exchange their roaming life for that of the settled life of the presidio.¹¹

An account of one of these early mission centers is contained in the official report of Father Solis:

The buildings and dwellings, both for the ministers and for the soldiers and the Indians, are good and sufficient. The stockade of thick and strong stakes which protects the mission from its enemies is very well made. The church is very decent. It is substantially built of wood, plastered inside with mud, and whitewashed with lime; and its roof of good beams and shingles looks like a dome.¹²

The presidio also had a large number of horses, mules, cattle, sheep and goats, as well as the necessary implements to carry on the program of industrial education.

The daily program included religious exercises, songs, instruction

¹⁰ Clark, Robert C. "Louis Juchereau De Saint Denis and the Re-establishment of the Texas Missions," *Texas State Historical Association*, 6: 11-12, July, 1902, No. 1.

¹¹ Eby, Frederick, *The Development of Education in Texas*, op. cit., p. 56.

Shea, John G., *History of the Catholic Missions Among the Indian Tribes of the United States, 1529-1854*, op. cit., p. 85.

¹² Bolton, Herbert E., "Texas in the Middle Eighteenth Century," op. cit., p. 323.

and labor. For a time the Indians gave their labor free and received education and shelter. Food and clothing were provided from the common storehouses. When sufficiently instructed, the Indian received a strip of land on which a dwelling had been erected. The unmarried Indian was urged to select a wife from among the neophytes. All of the Indians were obliged to learn the Spanish language, and its use within the presidio was insisted upon. Many of the Indians after they had mastered the language intermarried with the Spaniards. In this way villages grew up around the missions.

The solicitude of the missionaries for their charges and their methods of dealing with them are related in the report stated above.

Its minister. . . . Fr. Joseph Escovar labors hard for its welfare, growth and improvement. He treats the Indians with much love, charity and gentleness, employing methods soft, bland and alluring. He makes them work, teaches them to pray, tries to teach them the catechism (*sic*) and to instruct them in the rudiments of our Holy Faith and in good manners. He aids and succors them as best he may in all their needs, corporal and spiritual giving them food to eat and clothing to wear. In the afternoon before evening prayers, with a stroke of the bell, he assembles them, big and little, in the cemetery, has them say the prayers and the Christian doctrine, explains and tries to teach them the mysteries of our Holy Faith, exhorting them to keep the commandments of God and of our Holy Mother Church, and setting forth what is necessary for salvation.¹³

However great the solicitude of the Franciscan Friars for the spiritual welfare of the Indian tribes of Texas, their mission practically came to an end when by the decree of 1794 the temporalities of these educational centers were placed in the hands of civil authorities. Although this decree applied only to those parts of Texas which were under the jurisdiction of the Commandant General of Chihuahua, Mexico, secularization of the missions in Texas went on slowly until 1813 when they were suppressed by the Spanish government. Not until 1823 did the last of the missions in San Antonio become extinct, and it was then that the Franciscan Fathers were forced to cease their ministrations in Texas.

¹³ Bolton, Herbert E., "Texas in the Middle Eighteenth Century," *op. cit.*, p. 323.

Early Catholic education did not, however, cease entirely with the withdrawal of the Franciscan Friars. Up to the time when Texas became independent of Mexico in 1836, it was officially and dominantly Catholic; consequently a treatment of the origin and development of Catholic education in Texas must necessarily include a discussion of all the early schools during this period.

Active educational undertakings under Spanish rule outside the mission schools were exceedingly meager and limited. Whatever institutions were opened were conducted irregularly and were poorly attended even in San Antonio which was the only settlement of importance. Many of the colonists were too poor, others too indifferent to be concerned about educational matters. Spanish authorities urged the establishment of schools and issued various decrees concerning their well-being, but did nothing to make those enactments effectual.

The teacher's salary depended on tuition fees, the amount being regulated by the cabildo, or city council, but the task of collecting them fell upon the teacher. The small number of pupils, the difficulty frequently encountered in collecting the fees, and the not infrequent interference of the parents in matters of school discipline made the teacher's position a non-enviable one, and consequently the profession failed to attract many applicants.

The efforts put forth reveal, nevertheless, the spirit and atmosphere of the time. The need of education however rudimentary was evident to all from the very beginning. This is apparent in the settlement of San Fernando in 1731. The records show that Cristobal de los Santos Coy taught there in 1746, and a later record reveals Don Ignacio de los Santos Coy, probably his son, as occupying the dual position of sacristan and school teacher. Evidently here was a parish school modeled after those found in Catholic countries for the instruction of the children in Christian doctrine.¹⁴ Its life could not have been of long duration, for in 1759 when the Bishop of Guadalajara, the Rt. Rev. Francis B. Tejada, made his pastoral visitation, His Lordship issued orders for the maintenance of a school and schoolmaster.¹⁵

¹⁴ Eby, Frederick, *The Development of Education in Texas*, op. cit., p. 61.

¹⁵ Parisot, Rev. P. F., O. M. I. and Smith, Rev. C. J., O. M. I., *History*

The first sign of educational awakening manifested itself in 1789 when Don Jose de la Mata, a resident of San Antonio, offered to teach school. To make his influence more effective he obtained the official sanction for his school and also solicited the coöperation of the parish priest and that of the village council or *cabildo*. His contract called for six years but his school was discontinued in 1793. He obviously failed to get the moral and physical support necessary for the continuance of his school.¹⁶

Nothing further was done towards education until 1792, when Lieutenant Colonel Elguezabel, later governor of Texas, suggested steps akin to compulsory education when he charged those in authority to "encourage parents to send their children to school, compelling them to do so (if necessary) by heavy penalties, since this measure is of the greatest importance both to religion and to the state."¹⁷

A noticeable advance was made by Nemesia Salcedo, General Commander of the Interior Province, in 1803 when he gave orders to the captains and commanders for the immediate establishment of primary schools in all settlements and military posts where the number of settlers and soldiers was sufficient to provide a small salary for the teacher. At his recommendation the paymaster of the garrison was to take charge of the school and receive, along with his regular salary, a small compensation for teaching. All children under twelve years of age were to be compelled to attend. The provisions with regard to the curriculum state that

The master should give special attention to instruct them (the children) in the Christian Doctrine, and to teach them to read and write, and to instruct them in as much arithmetic as he can, with the understanding that he is obliged to teach the poor children, whose poverty prevents them from paying anything.¹⁸

Whether it was as a result of the above orders or not is hard to

of the Catholic Church in the Diocese of San Antonio. San Antonio: Carrico and Bowen, 1897, p. 37.

¹⁶ Eby, Frederick, "Education in Texas" (Source Material) *University of Texas Bulletin*, No. 1824, Educational Series No. 2. Austin: University of Texas, 1919. p. 8-10.

¹⁷ Eby, Frederick, "Education in Texas," *op. cit.*, p. 11.

¹⁸ Eby, Frederick, "Education in Texas," *op. cit.*, p. 11-13.

determine, but Jose Francisco Ruiz taught school in 1803 in the Villa of San Fernando. The institution had only a brief existence for the year following Don Manuel de Salcedo's appointment as governor in 1808, a primary school was established with Jose Enrique Flores as teacher. The curriculum included instruction in the elementary branches and in the doctrines of the Faith. Apparently boys only were received, for in urging parents to coöperate with him the governor said:

I call, therefore, on all parents and widowed mothers to avail themselves of the opportunity which, with much difficulty, I have secured for them; and to fulfill their obligations as Christians, assuring them of my continued coöperation to perfect the establishment, and I even flatter myself with the hope of securing one just like it for girls.¹⁹

Records of the same year also reveal that Francisco Barrera was acting as schoolmaster in the villa of San Fernando. Finding himself unable to support his family by this means he asked for a license to engage in public writing.²⁰

Although provision had been made in 1803 for the free instruction of poor children, it was eight years later before any attempt at establishing a free school supported by voluntary donations was made by the Junta de Gobierno of the Province of Texas. Sufficient funds for the maintenance of the school for the first year were obtained and Francisco Cacho was employed as teacher. Efforts to obtain annually part of the mestanas fund for school purposes were, however, unsuccessful.²¹

In 1817 another school was opened by D. Jose Nicolas Paez Y Coloma, but like the preceding ones enjoyed only a brief existence.²²

Outside of San Antonio the only other settlement of which there are any records of educational activity during this period is La Bahia, later known as Goliad. In 1818 Jose Galan was conducting a school there for eighty children. The prospects at that time were promising, but a few years later the situation had changed and the school continued only under great difficulties.²³

¹⁹ Eby, Frederick, "Education in Texas," *op. cit.*, p. 11.

²⁰ Eby, Frederick, "Education in Texas," *op. cit.*, p. 30.

²¹ Eby, Frederick, "Education in Texas," *op. cit.*, p. 17-18.

²² Eby, Frederick, "Education in Texas," *op. cit.*, p. 24-25.

²³ Eby, Frederick, "Education in Texas," *op. cit.*, p. 25-26.

In general it might be said that education initiated under Spanish rule was sporadic. Private initiative and popular support were frequently wanting and the Spaniards seemed to feel that they had discharged their full responsibility by the promulgation of the various decrees. Appearances rather than realities were apparently satisfactory to them.

When Mexico threw off the Spanish yoke in 1821 a confederacy of states was formed in which Coahuila and Texas were united to form a single state. The government officials had in view the ultimate establishment of a school system throughout the various departments of the republic. Outside of a small school conducted for a while by Don Tomas Buentello, however, none are mentioned until 1828. The confusion which followed the overthrow of Spanish rule and the immigration of Anglo-American colonists into Texas probably account for this condition. The latter immediately proceeded to train their children according to their own conception of education.²⁴

Signs of renewed educational interest became evident in 1826 when permission was granted for the establishment of three primary schools in the vicinity of Bexar. According to the Constitution of 1827 primary schools were to be established in all the towns of the state. The course of studies prescribed included "reading, writing, arithmetic, the Catechism of the Christian religion, a brief and simple explanation of this (state) constitution and that of the republic, the rights and duties of man in society and whatever else may conduce to the better education of youth."²⁵

The first school under Mexican rule was established in San Antonio on January 1, 1828, and Jose Antonio Gama y. Fonseca was engaged to teach for four years. His duties regarding the religious education of the children, and his coöperation with the parish priest in this matter were clearly defined from the very beginning. The course of studies as outlined in 1827 remained practically the same throughout the period. During this interval there was also a school in La Bahia conducted by the parish priest and supported by private funds.²⁶

²⁴ Eby, Frederick, "Education in Texas," *op. cit.*, p. 52-55.

²⁵ Eby, Frederick, "Education in Texas," *op. cit.*, p. 30.

²⁶ Eby, Frederick, "Education in Texas," *op. cit.*, p. 67-74.

The first attempt towards the establishment of a real system of education and the providing of funds for its support was made in 1829, when a decree was issued for the establishment of schools in each of the three divisions of the state. The Lancasterian plan was to be followed and the teacher's salary was fixed at eight hundred dollars a year. These were not free schools, in the strict sense of the word, for all parents who had the means were to be obliged to pay a tuition charge of fourteen dollars per year for each child. In the meantime six primary schools were to be opened in the different departments and the teacher's salary was set at five hundred dollars a year. As a matter of fact, neither the Lancasterian schools nor the primary schools mentioned in the decree of 1829 ever materialized.²⁷

An organization known as the Board of Piety was formed in Nacogdoches in 1831, which had for its object the raising of funds for the erection of a church and school. Some success evidently attended it, for on May 10, 1831, Don Jose Cariere was engaged as teacher. Unfortunately, his school had only a feeble existence and was discontinued in 1835.²⁸

In 1833 a decree was issued stipulating that all towns and districts, having sufficient funds, were obliged to establish a primary school. At the same time, juntas were to be created in each district. These were composed of the police chief, as president, the parish priest, and one of the resident citizens. It was their duty to promote educational interests within their district. This decree, like the preceding ones, was barren of results.²⁹

The San Antonio school, though maintained without interruption between 1828 and 1835, experienced frequent changes of teachers, owing to the meager salary and the many vexations incident to the teachers position in those early days. Vacations were unknown. The only free days allowed were on the occasion of the great religious feasts from December 23 to January 1, and from Wednesday in Holy Week until Easter Sunday. In the winter months the

²⁷ Wooten, Dudley, G. A., *A Comprehensive History of Texas*, Vol. 2. Dallas: W. G. Scarff, 1898, p. 425-426.

Eby, Frederick, "Education in Texas," *op. cit.*, p. 37.

²⁸ Eby, Frederick, "Education in Texas," *op. cit.*, p. 41.

²⁹ Eby, Frederick, "Education in Texas," *op. cit.*, p. 38-40.

sessions lasted from seven to twelve in the morning and from two to six in the afternoon. Furthermore, the obligations of the teacher did not cease with the close of school. He was expected to look after and admonish his pupils regarding their language, public conduct, and deportment towards their elders. On Friday and Sunday afternoons during Lent the teacher was required to conduct the Way of the Cross for the children and to see that all were present at the accustomed doctrinal discourse. On all Sundays and observed festal days of the year the children were to be assembled at the school an hour before High Mass, in order to attend it in regular order.⁸⁰

Educational conditions under the Mexican regime were not radically different from those prevailing under Spanish authority. Its rule, however, was not destined to endure for long. When the form of government was changed in 1832 the Texans objected and stood by the constitution of 1824. Finding remonstrances ineffectual, they revolted and achieved their independence through the defeat of General Santa Anna in 1836.

During the period of the republic (1836-1845) and the years immediately following it educational efforts were in a decline. The only education children of the poorer families obtained was that received in the home while the children of the more favorably situated families received their education in the United States. With the influx of settlers belonging to different religious creeds or none at all, and with the change in government, the Catholic atmosphere which had previously existed soon disappeared. Education began to be fostered by private interests, other religious denominations, fraternal organizations, and to some extent even by municipal enterprise. Catholic education under state control came practically to an end with the declaration of the independence of Texas.

⁸⁰ Eby, Frederick, "Education in Texas," *op. cit.*, p. 73-74.

CHAPTER III.

EDUCATION UNDER DIOCESAN ORGANIZATION (1847-1900).

With the erection of the state into a diocese in 1847 Catholic secondary education made its first appearance. This antedates the existence of any public high school in Texas.¹ However, even during this period comparatively few schools offered any courses beyond the regular grammar grades. The development of Catholic educational institutions here, as elsewhere, is concomitant with the spread and growth of the Church, and the latter in turn depends, in a large measure, upon ecclesiastical jurisdiction. Hence a brief study of the history of the diocese in Texas will be of assistance in understanding its educational system.

Until the erection of the See of Linares in 1777, the Bishop of Guadalajara exercised ecclesiastical jurisdiction over all of Texas. On account of remoteness from the center of administration, unfriendliness on the part of some of the military commanders, and the nature of the Indians, little opportunity was given for frequent exercise of episcopal authority. Still, in spite of all these difficulties, pastoral visitations were occasionally made. During the Mission Period the Franciscan Fathers had been immediately under a president of the missions, one of whom, in 1777, by an indult of Pope Clement XIV was empowered to administer confirmation in all parts of Texas.² In 1840 the Republic of Texas was separated from the diocese of Monterey and erected into a prefecture, and the Very Rev. John Timon appointed prefect apostolic. Rev. J. M. Odin, delegated by him as vice-prefect, left for Texas in 1840 accompanied by two priests and a lay brother

¹ According to Eby the first public high school in Texas was organized at Brenham, 1875-1876.

Eby, F., "Education in Texas," *op. cit.*, p. 851.

² Parisot-Smith, *op. cit.*, p. 33-41.

Ryan, *op. cit.*, p. 12-13.

Shea, John G., *History of the Catholic Church in the United States, 1808-1843*. New York: John G. Shea Company, 1890, p. 709-711.

O'Shea, *op. cit.*, p. 548.

of the Order of St. Lazarus.³ When Father Odin and his co-laborers came to Texas in 1840 there was only one organized parish and two priests in the whole state of Texas.⁴

So rapid was the growth of the Church that in 1847 the entire state, excepting El Paso County, was erected into a diocese. Bishop Odin, who had been appointed Vicar Apostolic and Bishop in *partibus infidelium* in 1841, became the first incumbent of the new see.⁵

One of his first concerns was to secure religious teaching orders for the various communities which had grown sufficiently to warrant the erection of schools. With this end in view, Bishop Odin visited the different religious communities in the United States. His choice fell upon the French Ursulines who had established a house in New Orleans in 1727. Four sisters from this establishment with three postulants from France opened a house in Galveston, where a tract of ten acres of land had been offered to them for the purpose. The sisters were received with great favor by the people and in January 1847 their academy opened its doors to the first students. The enrollment soon reached sixty, for their superiority as teachers was evident to Catholics and non-Catholics alike.⁶ The content of the instruction may be gleaned from the

³ Timon, Very Rev. John, "Letter to the Superior General of the Order of St. Lazarus," *Annals of the Propagation of the Faith*. Dublin, Vol. 3, January, 1840, p. 22-28.

Ryan, *op. cit.*, p. 15.

Deuther, Charles G., *The Life and Times of the Rt. Rev. John Timon*, D. D. Buffalo: Deuther Company, 1870, p. 66-89.

Shea, John G., *op. cit.*, p. 714.

"Extracts from a letter of a distinguished clergyman to the editor of the Cabinet." *The Religious Cabinet*, Vol. 1. Baltimore: August, 1842, p. 533-534.

⁴ Timon, *op. cit.*, p. 22.

⁵ Linn, John J., *Reminiscences of Fifty Years in Texas*. New York: D. & J. Sadlier & Co., 1883, p. 65.

Religious Cabinet, Vol. 1, *op. cit.*, p. 534.

⁶ Vogel, Mrs. Ettie, M., "The Ursuline Nuns in America," *Records of the American Catholic Historical Society of Philadelphia*. 1: 229, 1887.

Lane, John J., "History of Education in Texas," *U. S. Bureau of Education Bulletin*, 1903, No. 2. Washington: Government Printing Office, 1903, p. 113.

Catholic Almanac for the year 1848 which gives the following information in regard to the curriculum:

The general course of instruction embraces the English and French languages, Reading, Writing, Grammar and Composition, Sacred and Profane History, Chronology, Mythology, Rhetoric, Poetry, Arithmetic, Ancient and Modern Geography, the use of Maps and Globes, the Principles of Natural Philosophy, Chemistry and Astronomy, Music and Drawing, Plain and Ornamental Needlework.⁷

The academy was both a boarding and day school. Pupils of all denominations were admitted. In order to safeguard the general discipline of the institution, all were obliged to attend Divine worship.

In 1849 the staff was increased by the arrival of two Sisters from the Quebec foundation who assisted in conducting the more advanced classes. The progress of the school, however, was interrupted first by an epidemic of yellow fever, then by a fire, and finally by the Civil War. The new brick building which had been completed in 1855, was transformed into a hospital for the soldiers in 1861 and the sisters undertook the duty of nurses. When regular school work was resumed in the fall of 1863 the number of applicants far exceeded the accommodations.⁸ An elementary department was maintained in connection with the school.

An academy was opened in San Antonio in 1851 by Ursuline Sisters from the Galveston and New Orleans establishments. When the first five sisters arrived in San Antonio they found their home bare and unfurnished. Father Dubuis procured mattresses for them and these placed on the floor served as beds for the first six weeks. After four months' time enough furniture had been obtained to enable them to open school. The population of San Antonio at that time consisted largely of poor Mexicans. The school was well attended from the very beginning, but the income was scarcely sufficient to provide the sisters with the necessities of life. The enrollment increased so rapidly that in 1863 three addi-

Shea, John G., *History of the Catholic Church in the United States*, *op. cit.* p. 288-292.

⁷ The Metropolitan Catholic Almanac, Baltimore: 1848, p. 119.

⁸ Vogel, *op. cit.*, p. 230.

tional teachers from the Ursuline Communities in Ireland and France came to their assistance.⁹ A small chapel, dormitory, and refectory were added the same year. With the steady increase in the number of pupils, the erection of a new building soon became imperative. On September 14, 1866, the cornerstone of the present structure was laid and blessed by Bishop Dubuis and on January 20, 1867, that of the new chapel. Both buildings were completed in 1870. As the white population of San Antonio increased in later years, other congregations took charge of the Mexican school and the Ursuline Academy became a boarding and day school for the English-speaking girls and young ladies. The academy received its charter in 1883 and was empowered to confer diplomas.¹⁰

In 1868 Mother St. Joseph, who had been very active in the establishment of the Ursuline Academy in San Antonio, was called upon by the Bishop to open another house in Laredo, where fifteen years previously Bishop Odin had selected the grounds and erected a stone building for a foundation. Accompanied by another sister, Mother St. Joseph arrived in Laredo during the summer of 1868 and opened school the following September. As the number of students increased other members from the Ursuline establishments in France joined them. In 1874 the Ursuline Convent and Academy in Dallas was established as an offshoot from the Galveston house. The rapid growth attending this foundation soon necessitated the erection of the present Convent and Academy.¹¹ Additional schools conducted by the Ursuline Sisters are located at Bryan, Texarkana, and Falfurrias.

The second religious teaching community in the province, in the order of time, was that of the Brothers of the Christian Schools, who established themselves in San Antonio. According to Shea they were conducting a school for boys there in 1848. Exact data regarding this school are not available. The institution, the only one of its kind at that time, had only a brief existence.¹²

⁹ Vogel, *op. cit.*, p. 232-233. Parisot-Smith, *op. cit.*, p. 113-119.

¹⁰ Parisot-Smith *op. cit.*, p. 119-123.

Lane, J. J., *op. cit.*, p. 114-116.

¹¹ Vogel, *op. cit.*, p. 234-236.

¹² Shea, John G., *History of the Catholic Church in the United States*, *op. cit.*, p. 290.

Freeman Journal and Catholic Register, New York, Sept. 21, 1850.

During this same period, there were, however, several Catholic primary schools in operation throughout Texas. In most of these the priests undertook the duty of teacher along with their pastoral work. In the Lavacca settlement Father Clark had charge of the education of the children. This school dates back to 1839 or 1840, the time of the establishment of the parish.¹³ A Mr. Leyendecker taught school in Fredericksburg in 1846, and since there was no resident priest there at the time, the Catholics assembled at his home for religious exercises. In 1858 and 1859 the children were instructed by the parish priest, Rev. Alfonse Zoller. From then until 1870, lay-teachers were employed except in 1863 when a lay-brother taught for a short time.¹⁴ In 1847 the school at Brazoria was conducted by Father Miller.¹⁵ St. Vincent's school in Houston had a priest for teacher in 1848.¹⁶ Father Menzel, the pastor of New Braunfels, taught a small number of children there during the winter of 1849.¹⁷ Another school is reported in Castroville in 1849. It was first taught by Franciscan Brothers, but after their recall, Mrs. Kosbiel and her son (later Father Kosbiel), conducted the school until 1868 when the Sisters of Divine Providence began the foundation of their Mother House there and undertook the education of youth.¹⁸ Cummings Creek also reported a school in 1849.¹⁹ In Frelsburg

Before the Sisters' humble little school opened, there had been a large school, which at some remote period seemed to have been a seminary.

¹³ Odin, Very Rev. J. M., "Extracts of a Letter to the Procurator General of the Congregation of St. Lazarus," *Annals of the Propagation of the Faith*, Dublin, Vol. 6, January, 1843, p. 379.

Domenech, L'Abbe, E. H., *Missionnaire Au Texas et au Mexique*. Paris: Librairie De Gaume Freres, 1857, p. 459.

¹⁴ Parisot-Smith, *op. cit.*, p. 107-111.

¹⁵ The Metropolitan Catholic Almanac, Baltimore: Fielding Lucas, 1847, p. 191.

¹⁶ The Metropolitan Catholic Almanac, 1848, *op. cit.*, p. 121.

¹⁷ Menzel, Rev. G., "Letter to Rev. F. Petters at Kratzen in Böhmen," *Annalen der Verbreitung des Glaubens*. 19; 278, 1851.

¹⁸ *Metropolitan Catholic Almanac*, 1849, p. 108.

Memoirs of Fifty Years; Sisters of Divine Providence, San Antonio; Nic Tengg, 1916, p. 8.

¹⁹ *Metropolitan Catholic Almanac*, 1849, p. 108.

Nothing of this institution of learning remained but the vacant building. In one room, which may have been a chapel, was seen on the wall a skull with this inscription over it: "Memento homo, quia pulvis es, et in pulverem reverteris".

This building was later converted into a dwelling for the sisters.²⁰ No other information regarding these schools is available, but it may safely be concluded that all were parochial institutions in which both girls and boys received religious education as well as instruction in the rudimentary branches.

Bishop Odin was tireless in his zeal for promoting missionary and educational endeavors in Texas. Early in the spring of 1852 he undertook another journey to France for the purpose of soliciting aid for his vast diocese. Unusual success crowned his efforts, for very soon a band of missionaries, consisting of six Oblate Fathers, four Sisters of the Incarnate Word and Blessed Sacrament, four Brothers of Mary, and eighteen seminarians, was ready to sail for the Texas missions.

On their arrival the Brothers of Mary went to San Antonio for the purpose of establishing a boarding and day school for boys. Father Calvo, a Lazarist, and the only priest in San Antonio at the time, received the brothers kindly and assisted them in every way possible. St. Mary's School began its humble existence in a single room on the second floor of a livery stable located on the west side of Military Plaza. The brothers and boarding students lived in an adobe house on the corner of South Laredo and West Commerce Streets. Before the end of the first session the quarters were too small to accommodate all the pupils. In November, 1853, the school and residence were moved to its present location on College Street. By the spring of 1855 the number of pupils attending St. Mary's had reached one hundred and fifty, forty of whom were boarding students. Brother Edel, its first director, wisely foresaw St. Mary's future growth and took opportune measures in providing such additional accommodations as time and circumstances justified. In 1875, a three-story brick building was begun, and completed in 1877. About this time also the school was chartered as a college.²¹ In 1897 St. Mary's Academy com-

²⁰ *Memoirs of Fifty Years, op. cit.*, p. 17.

²¹ Lane, J. J., *op. cit.*, p. 107-111. Parisot-Smith, *op. cit.*, p. 131-141.

prised primary, grammar, commercial, and classical departments. The number of pupils had reached three hundred and twenty-five and the staff of teachers had grown from four to fourteen. The curriculum included at this time ancient and modern languages, music, phonography, and telegraphy besides instruction in literary, scientific and commercial subjects.²² San Fernando's school on Buena Vista Street was opened by the brothers in 1888. It began with an enrollment of twenty-five pupils in September, which by January, 1890, had grown to one hundred. On account of crowded conditions classes were conducted in St. John's Orphanage until the new building was completed in April, 1891. The average number of pupils by this time had reached two hundred. St. Fernando's curriculum included the customary grammar school subjects.²³

The uninterrupted growth of St. Mary's, as well as its limited space, on account of its location in the heart of the city, soon impressed upon the Brothers the advisability of beginning a separate boarding school. Plans were made accordingly and in 1894 the boarding pupils were transferred to the recently completed building which had been erected in the suburbs. This new institution began its educational career as St. Louis College, with Brother Wolf as its first president.²⁴ During the first years instruction was largely elementary in character but in 1898 the regular high school subjects were added to the curriculum.²⁵

The Sisters of the Incarnate Word and Blessed Sacrament, who came to Texas at the same time as the Brothers, were destined for Brownsville. They occupied a small residence there until their convent, then under construction, was ready for occupancy. In the meantime they began their educational career by teaching a few girls in the neighborhood.²⁶

In 1866 at the request of the Rt. Rev. C. M. Dubius, five sisters of the Incarnate Word and Blessed Sacrament from Brownsville

²² Parisot-Smith, *op. cit.*, p. 145.

²³ Parisot-Smith, *op. cit.*, p. 209-210.

²⁴ Parisot-Smith, *op. cit.*, p. 141-145.

²⁵ Questionnaire.

²⁶ Parisot, Rev. P. F., *The Reminiscences of a Texas Missionary*. San Antonio: Johnson Bros., p. 5-9.

opened Nazareth Academy in Victoria. Mother St. Claire, who had come to Texas with the original group to start the work in Brownsville, was chosen superior of the new establishment. The school conducted in connection with the convent was both a boarding and day school for girls, but boys in the lower grades were received as day pupils. Besides the elementary subjects the course of studies at this academy included French, science, physical geography, German, literature, composition, algebra, music and art.²⁷

Independent motherhouses of the Sisters of the Incarnate Word and Blessed Sacrament have since been established at Corpus Christi, Houston, San Antonio, and Shiner. St. Ludmilla's day and boarding school in the latter place was opened in 1897. Until 1920 its curriculum included only the usual elementary subjects.²⁸

The Oblate Fathers, who came to Texas in 1852, engaged in missionary work along the Rio Grande, chiefly among the poor Mexican population. Two years later they began to conduct educational institutions. Immaculate Conception College, later known as St. Mary's University, was opened by them in Galveston in 1854. In this institution children of all denominations were received. For the sake of general discipline, however, all were obliged to attend religious services on Sundays. The regular school session lasted ten months, beginning on the first of October and closing on the first of August. According to the Metropolitan Catholic Almanac of 1856 "the regular course of study comprises the Latin, Greek, English and French languages, Reading, Writing, Grammar, Geography, Mathematics, History, Rhetoric, Poetry, Mythology, Astronomy, Chemistry, Surveying, Botany, English, Composition, Bookkeeping, and Natural and Moral Philosophy."²⁹ In 1856 St. Mary's College was incorporated by an act of the State Legislature and empowered to confer academic degrees.³⁰ The Fathers of the Congregation of the Holy Cross assumed charge of St. Mary's College in 1875, but after a few years it was taken over by the Jesuit Fathers, who conducted it until 1924, when on ac-

²⁷ Parisot-Smith, *op. cit.*, p. 97. Questionnaire.

²⁸ Questionnaire.

²⁹ *Metropolitan Catholic Almanac*, Baltimore, 1856, p. 212.

³⁰ Parisot-Smith, *op. cit.*, p. 146.

Metropolitan Catholic Almanac, 1859, p. 288.

count of demands for additional teachers in some of their larger institutions, they were obliged to close the school in Galveston.³¹

The College and Diocesan Seminary of St. Joseph was opened at Victoria about the year 1860. Its object was the education of the youths of Victoria as well as the preparation of clerical students for the priesthood.³² In 1902 the number of students enrolled was sixty and three teachers were employed.³³ Four years later the Brothers of Mary opened in its place St. Joseph's High School, a parochial institution for day pupils. In addition to the regular grammar grades a single year of high school work was then offered. By 1920 a complete high school course was maintained and the enrollment had reached 134.³⁴

St. Joseph's College at Brownsville, another institution under the direction of the Oblate Fathers, was established in 1866 with the Rev. P. F. Parisot as president.³⁵ From 1876 to 1883 the school seems to have been in charge of a lay teacher. Later the Brothers of the Christian Schools had care of it; at present it is in charge of the Marist Brothers of the Schools.³⁶ In the beginning it was only an elementary school, but in 1926 the first year of high school work was offered; the remaining years have been added since.

It was gratifying to Bishop Odin to see some realization of his long cherished hopes. That school matters were ever uppermost in his mind may be gathered from a letter written to the Superior of the Major Seminary at Lyons in 1858. "Our homes of education", he says, "are in a more flourishing state than ever. Although they have many struggles to contend with against prejudices and bad faith, the number of pupils is daily on the increase."³⁷ When Bishop Odin was appointed to the archbishopric

³¹ *Southern Messenger*, San Antonio, Texas, Feb. 9, 1930.

³² Parisot-Smith, *op. cit.*, p. 95.

³³ Laferre Arthur, *Thirteenth Biennial Report of the Superintendent of Public Instruction for 1901-1902*. Austin, 1902, p. 18 n.

³⁴ Questionnaire.

³⁵ *U. S. Bureau of Education Bulletin*, 1875. Washington: Government Printing Office, p. 726.

³⁶ Questionnaire.

³⁷ Odin, Rt. Rev. John M., "Extract from a Letter to the Superior of the Upper Seminary at Lyons," *Annals of the Propagation of the Faith*, Vol. 20, Dublin, 1859, p. 341.

of New Orleans in 1861 the diocese had forty-two priests, forty-six churches, one college, five elementary schools and four academies. Both priests and people were loathe to part with their saintly Bishop, though they rejoiced to see the archepiscopal honors conferred upon him.

The memory of Bishop Odin is revered by the Catholics of Texas, where the many schools, colleges, convents, hospitals and other institutions of public benefit that rose through his influence, zeal, and labor stand today commemorative of his sterling worth.³⁸

His successor, the Rt. Rev. Claude Dubuis, who had been in Texas since 1845, was consecrated Bishop of Galveston in 1862. The educational program, so successfully begun during Bishop Odin's episcopacy, was continued with the same zeal and determination by Bishop Dubuis. The rapidly increasing population and growth of the cities made the establishment of more Catholic schools imperative. While on board the ship going to his native land, France, in 1866, the need of additional schools impressed itself so forcibly upon Bishop Dubuis that he decided to place his appeal for religious teachers before the teaching communities of his own country. At first his efforts seemed fruitless, but finally his cause found favor with the Superior General of the Sisters of Divine Providence at St. Jean de Bassel. Permission was granted to any of the sisters who should volunteer to go. Sister St. Andrew and Sister M. Alphonse responded to the call, and with the blessing of their superior accompanied the Rt. Rev. Bishop to their future field of labor. They arrived in Galveston on October 25, 1866, and after enjoying the kind hospitality of the Ursuline Sisters for a few days, they continued their journey to Austin, the place chosen for the new foundation. There a school was opened. It was not, however, the capital city of the Lone Star State but Castroville, a small and obscure town, that was destined to witness the humble beginnings of the Sisters of Divine Providence in Texas. Two postulants had been received in Austin, and after their investiture one of them accompanied Mother St. Andrew to Castroville to establish the new foundation. They reached their destination on September 9, 1868, and in October opened school in the old church.

³⁸ Linn, J., *op. cit.*, p. 67.

The parochial residence, placed at the disposal of the sisters by Father Richard, served as the convent for the first five years. Subjects began to present themselves for admission and by 1870 two new schools were opened, one at Fredericksburg and the other at D'Hanis. The following year witnessed the opening of schools at Frelsburg and New Braunfels, and in 1873 Danville, St. Hedwig, and Panna Maria had similar establishments.

At Castroville, Mother St. Andrew had charge of the training of the novices and of giving religious instruction to the pupils in the parish school. Each year, during the summer vacation, the sisters from all the schools assembled there for their annual retreat. By 1873 the parochial residence had become too small to accommodate the entire group, and plans were made for the erection of a larger convent. The Rt. Rev. Bishop donated the grounds for the building, the people of Castroville contributed liberally, and within a year's time the sisters were able to take possession of their new home.

In 1874, when San Antonio became the episcopal city of the newly erected diocese, the first academy conducted by the Sisters of Divine Providence was opened in the Alamo City. It consisted of a small building with two classrooms. The four sisters lived in a two-room building on the same street. The enrollment soon outgrew the accommodations and in 1884 the small school was replaced by a three-story stone building. The instructions during the first years were limited to the elementary branches. In 1888 a high school course was added, including religion, English, algebra, advanced arithmetic, German, physical geography, and botany. In 1876 three sisters went to Galveston to open a school there and such was its rapid growth that in 1878 the number of teachers had increased to eight.

Demands for the opening of new schools came in so rapidly that in 1878 Mother St. Andrew, unable to supply the teachers, resolved to go to her native land and plead for additional help at St. Jean de Bassel. Her efforts were crowned with success. A second, third, and fourth journey across the ocean were undertaken in later years for the same purpose, with the result that each of these journeys brought bands of noble souls to the Texas missions. Between 1878 and 1886 eight new schools had been opened and still new demands

were made.³⁹ In all of these establishments the curriculum was of necessity at the outset very simple. It included besides religious education, instruction in the ordinary branches, reading, writing, arithmetic, spelling, composition and grammar, also elementary geography and United States history.⁴⁰

With the sanction of the Rt. Rev. J. C. Neraz, then Bishop of San Antonio, the mother house was transferred to San Antonio in 1896. The latter place was more convenient for the traveling made imperative by the annual home-coming of the sisters for retreats and summer normal courses. A boarding and day school for girls and young ladies known as Our Lady of the Lake Academy was opened there the same year in connection with the convent. The courses offered included those of the primary, intermediate, preparatory and senior grades.⁴¹

By the year 1900, thirty-four years after the foundation of the Sisters of Divine Providence in Texas, forty-eight schools had been opened by them in the state. All of which, with a few exceptions, were in a flourishing condition.⁴²

In 1867 the Sisters of St. Mary, another community prominent in the educational field, opened St. Xavier's Academy, its first institution in the province, at Denison. This was a boarding and day school. A high school course extending over four years was offered from the beginning along with the elementary work. Boys were admitted as day pupils. St. Joseph's Academy at Sherman, another boarding and day school under the direction of the same order, was established in 1876. For the first two years the curriculum included only primary subjects. In 1878 a regular four-year high school course was added. The teaching staff at the time of the opening of the school consisted of three nuns and one lay teacher. By 1890 it had increased to twelve religious and two lay teachers.⁴³ Two other schools opened by the same sisterhood were Sacred Heart Academy at Waco in 1873 and St. Ignatius' Academy in Fort Worth in 1885.⁴⁴ Institutions under their direction are also found in Dallas, and Wichita Falls.

³⁹ *Memoirs, op. cit.*, p. 1-47.

⁴⁰ *Course of Studies, Archives of the Congregation.*

⁴¹ *Course of Studies, 1896-1897. Archives of the Congregation.*

⁴² *Memoirs, p. 82-83.*

⁴³ *Questionnaire.*

⁴⁴ *Laferre, op. cit.*, p. 18 n.

In the Fall of 1866, the Sisters of Charity of the Incarnate Word came to Galveston, at the urgent request of Bishop Dubuis, to care for the sick and the orphans of the diocese. It had already been one of Bishop Odin's cherished plans, in the early days when yellow fever and other epidemics broke out periodically, to establish a sisterhood which, by ministering to the sick, would at the same time be influential in bringing back many a fallen-away Catholic.⁴⁵ In March, 1869, three sisters from the Galveston Community came to San Antonio to open a hospital. This became an independent house the following year. Beginning with 1875 the community, besides their primary work of the care of the sick and orphans, also extended their activities into the field of education, when Sister M. Francis and Sister M. Bernard opened San Fernando School in San Antonio. This was a primary school for Mexican children. Within the next four years the community opened schools at Greytown, Meyersville, Atascosa, Cuero, and Indianola. Three of these schools were State supported and had only a brief existence.⁴⁶

St. Joseph's School in Seguin began an unbroken history of educational activity in 1878 under the direction of the Sisters of Charity of the Incarnate Word. The building, a stone structure, was erected immediately after the Civil War by Spanish Jesuit Fathers and was known as the "Jesuit Male Academy." Fathers Morandi and Garesche, S. J., the latter an uncle of the well-known author, the Rev. E. Garesche, S. J., were in charge.⁴⁷ In 1881 three additional schools were opened at Panna Maria, Cestohowa and St. Hedwig, and the following year two were established; one at Bandera and the other at Eagle Pass. In the latter place school conditions were rather primitive. An old house was utilized, and boards placed on boxes served as benches for the pupils. However, the school made rapid progress; a new building was soon erected, and the enrollment reached two hundred. Other schools conducted

⁴⁵ Odin, Rt. Rev. John M., "Extract of a Letter to the Archbishop of Vienna," *Berichte der Leopoldinen Stiftung im Kaiserthume Oesterrisch*, Vol. 18, Vienna, 1844, p. 9-10.

⁴⁶ Finck, Sister M. Helena, *The Congregation of the Sisters of Charity of the Incarnate Word of San Antonio, Texas*. Washington: 1925, p. 35-73.

⁴⁷ *Southern Messenger*, San Antonio, Texas, Sept. 15, 1929.

by the sisters later on were located at Rio Grande City, Roma and San Angelo. In 1890, Incarnate Word School on Avenue D was opened in San Antonio; it was later on known as St. Patrick's Academy and includes primary, grammar and high school departments. Between 1894 and 1900 schools were opened at Tyler, Windthorst, Yorktown, Thurber, Del Rio, and Clarendon. Up to 1897 the Mother House of the Sisters of Charity of the Incarnate Word was a part of Santa Rosa Infirmary; after that date the Mother House was removed to Alamo Heights. The present building was completed in 1899. A part of this new building was utilized as a boarding and day school for girls in 1900. During the first year the Academy enrolled six boarders and one day pupil; this number was increased to fifteen the second year and each additional year witnesses a steady increase. The Academy of the Incarnate Word includes the regular four-year high school course as well as the elementary grades in its curriculum.⁴⁸

St. Mary's Academy, a boarding and day school for girls, was opened by the Sisters of the Holy Cross from Notre Dame, Indiana, in 1875. The Academy received its charter the following year. The school prospered and soon had an average attendance of two hundred and fifty pupils.⁴⁹ Five years later the community opened a second school in Texas—St. Mary's Academy at Marshall. This boarding and day school began with an enrollment of twenty-three pupils.⁵⁰ This community is also conducting Our Lady of Guadalupe School in Austin.

The capital city can also point with pride to a Catholic boarding and day school for boys. St. Edward's Preparatory School, under the direction of the Fathers of the Congregation of the Holy Cross, was established in 1881. The school grounds, consisting of about three hundred acres, located on an eminence overlooking the city of Austin, was the gift of a friend. St. Edward's, like most of the educational institutions in Texas, began with a small enrollment which, however, grew rapidly and as early as 1885 additional ac-

⁴⁸ Finck, *op. cit.*, p. 77-131.

⁴⁹ Lane, *op. cit.*, p. 116.

⁵⁰ *A Story of Fifty Years*, From the Annals of the Congregation of the Sisters of the Holy Cross. St. Louis: Bechtold Printing Co., 1891, p. 156-158.

commodations had to be provided, and three years later the present four-story building was erected. In 1890 the number of students attending St. Edward's was two hundred and one, and the number of teachers in charge had increased from ten to fifteen. The aim of St. Edward's from the beginning, simple and practical, was to give its pupils a thorough moral and business training. It received its charter in 1884 when Father P. J. Franciscus, C. S. C., was president and the Rev. P. J. Hurth, C. S. C., later Bishop of the See of Dacca, Eastern Bengal, India, vice-president.⁵¹

The Sisters of St. Dominic, another order active in educational work in Texas, established their Mother House and first academy in Galveston in 1882. The academy was a boarding and day school for girls, but boys were admitted and taught in a separate building. Sacred Heart Academy had an enrollment of three hundred pupils and forty of these were doing high school work. With the opening of new parishes and parochial schools, the number of students for Sacred Heart Academy was diminished considerably. In the first course of studies were included religion, history, Latin, French, algebra, grammar, mental and moral philosophy, physics, physiology, astronomy, geology, bookkeeping, rhetoric, English and American literature, and mythology. St. Anthony's High School at Beaumont was begun in 1895 as an elementary parochial school by the Dominican Sisters. During the first year the attendance was one hundred pupils and there were three sisters in charge. The following year first-year high school subjects were added to the curriculum and a few years later the school offered a four-year high school course. Each successive year found an increase of pupils on St. Anthony's enrollment list, and at present the school has over four hundred pupils in the elementary and high school departments, and the staff of teachers has grown from three to seventeen.⁵² The Dominican Sisters also conduct schools in Burlington, Houston, Orange, Port Arthur, and Port Nechez.

A school law passed by the Legislature of Texas in 1854 entitled all schools giving gratuitous tuition to a share in the public school fund.⁵³ Catholic schools, particularly those established in the small

⁵¹ Lane, *op. cit.*, p. 111-113; Parisot-Smith, *op. cit.*, p. 202-205.

⁵² Questionnaire.

⁵³ Eby, *The Development of Education in Texas*, *op. cit.*, p. 139. O'Gorman, *op. cit.*, p. 445.

towns and country districts, availed themselves of this opportunity, for in most places the Catholic population was still too small and too poor to support a Catholic school without great sacrifices. Members of religious orders in charge of these schools were required to pass the prescribed State examinations, and the school was subject to inspection by State officials. In many of the Catholic settlements school buildings had been provided for by the early settlers, or by the religious communities, while up to 1870 there was in the whole State of Texas not a single public school building outside of the New Braunfels Academy. Hence after the passage of the school law of 1866, which was similar to the law of 1854, public school officials were anxious to utilize private school buildings as public schools. The same democratic control was exercised in the selection of the teachers and in the determination of their salary.⁵⁴ This was probably one reason why primary classes were generally taught in connection with high schools. For the latter provision was made as early as 1875, for "private academies, on receiving and teaching such pupils as required secondary training, have been allowed compensation out of the public school fund."⁵⁵ By 1914, when religious prejudices had become stronger and when the public school system had been adequately provided for in the matter of school buildings, State school funds were withdrawn from these schools.

The large number of schools which have sprung up during the last twenty-five years as well as the unusual increase in the number and diversity of religious teaching orders in charge make individual mention here impracticable. One of the later institutions, however, on account of its unique nature deserves mention. Kirwin High School, the only central high school in the province, ideally located in the center of the city of Galveston, is an outgrowth of the former St. Mary's College. In 1926 the Rt. Rev. C. E. Byrne, Bishop of Galveston, at the request of the Catholics in Galveston, replaced St. Mary's College by organizing the Odin High School for boys in the former St. Joseph's School building located at Twenty-second and Avenue K. It was so named after Archbishop Odin, pioneer priest, and first Bishop of Galveston, to whose

⁵⁵ Eby, "Education in Texas" (Source Material), *op. cit.*, p. 850.

⁵⁴ Eby, *The Development of Education in Texas*, *op. cit.*, p. 155.

efforts, along with those of the early Franciscan missionaries, the spread of Catholicism in Texas was chiefly due. With the increase in enrollment the procuring of a larger building and grounds soon became evident. The present site was obtained in 1927. The name was then changed to Kirwin High School in appreciation of the generous material assistance given to the undertaking by the Monsignor Kirwin Council of the Knights of Columbus. Kirwin High School is a Central High School for boys from the Cathedral, St. Patrick's and Sacred Heart parishes in Galveston. The teaching staff is drawn from members of the Ursuline and Dominican Communities. Under the supervision of the Rev. M. S. Chataignon, Kirwin High School has attained its present educational standard.⁵⁶

⁵⁶ *The Southern Messenger*, San Antonio, Texas, Feb. 9, 1930.

CHAPTER IV.

EDUCATION IN OKLAHOMA (1876-1900).

Catholic missionary activities in the territory now known as Oklahoma probably extend as far back as those in Texas. Father Juan de Padilla, who is commonly considered the first martyr-priest of America, ministered to the Indian tribes of Oklahoma from as early as 1541 until his death, which occurred near the present site of Wichita, Kansas. If the 'Sierra Jumanos' are identical with the Wichita Mountains in southwestern Oklahoma, then Father Juan de Salas' mission included the Indian tribes which were at that time the sole inhabitants there. Before its erection into a prefecture the Bishop of Little Rock exercised episcopal jurisdiction over Oklahoma, but on account of the scarcity of priests, little spiritual assistance could be given to the Indian tribes there. Father Michael Smythe, stationed at Fort Smith, Arkansas, claimed Oklahoma as part of his extensive field and made occasional missionary tours through Oklahoma. Other missionary priests from Texas and Kansas not infrequently extended their spiritual ministration into the Indian Territory. With the advent of the railroad in 1870 and the discovery of coal mines, white settlers were attracted to the eastern part of the territory. Among these Father Smythe found a number of Catholic families. Atoka was selected as the place most suitable for the erection of the first Catholic Church in the territory. This church, a small frame structure, was completed in 1872.¹ Father Smythe said mass there once a month until 1874, when Father Isidore Robot, O. S. B., was given spiritual charge of the Indian Territory.²

The early schools in Oklahoma, like those of Texas, were chiefly elementary in character. With the exception of a small school conducted for a short time in 1876 by a Catholic lady at the urgent

¹ De Hasque, Rev. Urban, "Early History of Oklahoma," *The Second Annual and Diocesan Directory*, The Southwest Courier, Oklahoma City, Oklahoma, 1928, p. 43-46.

² De Hasque, Rev. Urban, "Early History of Oklahoma," *Southwest Courier*, Oklahoma City, Oklahoma, June 30, 1928.

request of the Rt. Rev. Isidore Robot, O. S. B., the first prefect apostolic of Oklahoma,³ Sacred Heart School at Sacred Heart, Oklahoma, under the direction of the Benedictine Fathers, was the first Catholic school. It was erected in 1878 and consisted of a two-story frame building. The first floor included a large classroom, a waiting room and a dispensary where the Indians could obtain medical assistance. Sacred Heart School was a day school for Indian boys and girls under the direction of Dom Bernard Murphy. The curriculum included, besides religious instruction, such elementary branches as reading, writing, spelling, and arithmetic.⁴

In the winter of 1880 work on St. Mary's Academy, Sacred Heart, the first of its kind for girls in the Indian Territory under Catholic auspices, was begun and was completed by June. Benedictine Sisters of Perpetual Adoration from New Orleans arrived on August 21, 1880, and on the 27th of September, St. Mary's Academy began its educational career as a day and boarding school for girls, while Sacred Heart School was devoted exclusively to boys. From the beginning Sacred Heart had admitted day pupils only, but when St. Mary's Academy began to provide for boarders the demand was voiced for similar advantages for boys. As a result the authorities at Sacred Heart made provision for the necessary accommodations and on October 16 of the same year two Indian boys and one white boy were admitted as boarders. Before the end of the year this number had increased to fifteen. There was a corresponding growth in the number of day pupils.⁵ The year 1880 thus marks an important era in the work of Catholic education in Oklahoma. The enrollment in both schools grew rapidly. The pupils came from great distances and from all sides. This fact impressed upon Father Robot the need of increasing the number of teachers in the two schools already established as well as the expediency of establishing churches and schools in other parts of the Territory. But in order to be able to do this it was incumbent upon him to

³ De Hasque, *op. cit.*, July 7, 1928.

Robot, Rev. Isidore, "Letter to the Bureau of Catholic Indian Missions," *Annals of the Catholic Indian Missions of America*. Washington, D. C., Jan., 1877, No. 11, p. 10.

⁴ De Hasque, *op. cit.*, Sept. 1, 1928.

⁵ De Hasque, *op. cit.*, Sept. 15, 1928.

provide priests of his own order and prepare them for the work of Christian education. Three years previously he had been authorized to institute a novitiate at Sacred Heart, and in January of the year 1879 the title of Abbot had been conferred upon him with the rights to the honors and privileges attached to that dignity. A number of Benedictine priests and brothers from France and Savannah, Georgia, had already joined him in this important undertaking and several American subjects had also been admitted into the order.⁶

Sectarian prejudice and opposition, so prominent in the early days of Oklahoma, were beginning to lose their baneful influence.⁷ Many of the Indian tribes previous to their removal to Oklahoma had been instructed in the Catholic faith. The majority of the Osage tribes for almost two generations had been educated in the industrial schools conducted either by the Jesuit Fathers or by the Sisters of Loretto in Kentucky. The Indians themselves had frequently petitioned the United States Government to have their Catholic missionaries and teachers restored to them, but these petitions had been disregarded and in most cases the Indians were placed under Protestant influences.⁸

With the establishment of Catholic churches and schools in Oklahoma the Indians were soon won back to the practice of their religion and eagerly availed themselves of the educational advantages. The enrollment at Sacred Heart School increased rapidly in consequence and soon necessitated the erection of a new building. In 1883 the cornerstone of the new Sacred Heart College was laid.⁹

In 1884 the Benedictine Sisters were recalled to their mother house in New Orleans and on July 12 of the same year the Sisters of Mercy from New Jersey with Mother Joseph as superior took charge of St. Mary's Academy. Their work, however, was not limited to the education of Indian girls. With the coming of white settlers into Oklahoma, it became necessary to open an academy for

⁶ De Hasque, *op. cit.*, Aug. 11, 1928.

⁷ De Hasque, "Early History of Oklahoma," *The Second Catholic Annual and Diocesan Directory*, Oklahoma City, Okla., The Southwest Courier, 1928, p. 43.

⁸ De Hasque, *op. cit.*, July 21, 1928.

⁹ De Hasque, *op. cit.*, Sept. 22, 1928.

white girls, in connection with the Indian school at Sacred Heart. The enrollment increased steadily and soon aspirants presented themselves for admission into the order. With the sanction of the prefect apostolic a novitiate was opened, and with the growth of the community its educational work began to spread. In 1885 two sisters opened a school at Krebs.¹⁰ This school as well as St. Mary's grew steadily and in 1898 had an enrollment of 175 pupils.¹¹ In 1892 the Sisters opened a high school in Oklahoma City¹² and in 1898 St. Agnes' Academy in Ardmore was established. The latter was a boarding and day school. In 1907 it became an Indian contract boarding school for girls and in 1922 for boys also. High school courses were offered from the beginning along with the grammar school department. During the first year St. Agnes' Academy had an enrollment of over a hundred.¹³ Two other schools were conducted by the Sisters of Mercy in 1899, one at Shawnee, a day school for boys and girls with a two-year high school course, and the other at El Reno. The latter started with an enrollment of forty-seven pupils which had increased to one hundred before the end of the year. Since 1906 the Sisters of Divine Providence are in charge. A new brick building has since been erected and the curriculum includes a four-year high school course in addition to the elementary grades.¹⁴

Pawhuska, the capital of the Osage Nation, had a school in 1887. Four Sisters of the Third Order of St. Francis from Glenn Riddle, Pa., arrived there on October 26, 1887, and on November 16, St. Louis School enrolled forty-five Indian girls; twenty of these were boarders. The following years additional accommodations were provided and the number of boarding students reached forty.¹⁵ In 1889 the building was destroyed by fire. The present four-story stone building, made possible through the munificence of Mother Katherine Drexel, is located west of Pawhuska just outside the city

¹⁰ *Indian Advocate*, Sacred Heart, Okla., Vol. 17, No. 12, Dec., 1905, p. 405; De Hasque, *op. cit.*, Sept. 29, 1928.

¹¹ *Indian Advocate*, *op. cit.*, Vol. 10, No. 3, July, 1928, p. 74.

¹² *Indian Advocate*, Vol. 17, No. 12, Dec., 1905, p. 406.

¹³ Questionnaire, *Indian Advocate*, Vol. 11, No. 1, Jan., 1899, p. 13.

¹⁴ Questionnaire.

¹⁵ *Indian Advocate*, Vol. 7, No. 11, Nov. 3, 1928, p. 2.

limits, on a tract of 160 acres of land which was donated by the Indians.¹⁶

The curriculum included a literary as well as an industrial training course. The aim of the former was to give a thorough foundation in the usual grammar grade subjects, besides music and art courses, for which the Osage children showed a decided talent. The latter embraced courses in household arts such as sewing, dress-making, baking, cooking, housekeeping, and laundering.¹⁷

The erection of many of the Indian schools in Oklahoma was made possible through the benevolence of Mother Drexel, who has either built or very materially assisted in their erection.¹⁸ St. Elizabeth's School at Purcell and St. Patrick's School at Anadarko owe their foundation to her. Both of these schools are conducted by the Sisters of St. Francis. St. Elizabeth's was founded in 1887. The building was sufficiently large to accommodate from sixty to seventy boarding pupils. Besides the elementary branches, German, painting, singing and music were taught. Later a four-year high school was added.¹⁹ St. Patrick's School, erected in 1892, consisted of a two-story building thirty by forty feet. It was enlarged in 1895 and three years later a separate home was built for the Sisters. In 1899 a dormitory for boys was added. At the present day about ninety pupils from various Indian tribes are in attendance.²⁰

In 1898 the Rev. Isidore Ricklin, O. S. B., bought the public school building at Chickasha and the following year five Sisters of St. Francis commenced classes there. St. Joseph's Academy began its career as a public institution, under the direction of the Sisters. It was the only public school there until 1890. In 1902 it became a boarding and day school for both sexes. Its curriculum included the elementary subjects as well as the usual four-year high school course. It began with about twelve pupils and at present has an

¹⁶ *Indian Advocate*, Vol. 22, No. 1, Jan., 1910, p. 506-507.

¹⁷ *Indian Advocate*, Vol. 22, No. 1, Jan., 1910, p. 508.

¹⁸ *Report of the Director of the Bureau of Indian Missions for 1903-1904*, The Bureau of Catholic Indian Missions, Washington, D. C., April 8, 1904, p. 9-10.

¹⁹ *Indian Advocate*, Vol. 7, No. 3, July, 1905, p. 53-54.

De Hasque, *op. cit.*, Nov. 10, 1928.

²⁰ *Indian Advocate*, Vol. 7, No. 7, July 1895, p. 49.

Indian Advocate, Vol. 21, No. 11, Nov., 1909, p. 374.

enrollment of one hundred and eighty-seven in the two departments.²¹

The erection of churches in the different sections of Oklahoma was closely followed by the opening of schools. In 1883 the Benedictine Fathers purchased from the Coal Company in Lehigh a building which had formerly been used as a school. This was remodeled and temporarily used as a church. Four years later the Sisters of Mercy from Sacred Heart started classes there. The enrollment reached eighty-seven on the first day. The institution was in a flourishing condition but had to be abandoned after three years for want of Sisters. When Father D. H. Topet, O. S. B., took charge of the parish in 1891 his first attention was given to the school. Being unable to secure teaching sisters, he engaged a Catholic lay teacher until 1897, when Benedictine Sisters from Shoal Creek, Arkansas, assumed control. A small convent had been built for them at Coalgate and from there two Sisters went every morning to Lehigh, a distance of six miles, to teach the children. Very soon, however, two small rooms were added to the school to accommodate the Sisters from Monday morning to Friday evening. This relieved them of their then long and tiresome daily journey to and fro.²² About this time also the same sisterhood opened a school at Vinita for the children of the Cherokee tribe.²³

Up to 1889 the great majority of the population of Oklahoma belonged to the red race, and hence educational endeavors were directed mainly to the benefit of the Indian youth. By President Harrison's Proclamation of March 23, 1889, white settlers were permitted to reside in Oklahoma, and on April 22, one hundred thousand people of all races and creeds invaded the territory. This necessitated the erection of schools to take care of the educational needs of these settlers. The first Catholic parochial school for white children was built in Guthrie in 1889. St. Mary's School was conducted by the Benedictine Sisters from Creston, Iowa, with Mother M. Alphonse as superior. It started with an enrollment of forty-five pupils.²⁴

²¹ *Indian Advocate*, Vol. 11, 1899, p. 106.

²² *Indian Advocate*, Vol. 13, No. 9, Sept., 1901, p. 269-270.

²³ *Indian Advocate*, Vol. 10, No. 1, Jan., 1898, p. 13.

²⁴ De Hasque, *op. cit.*, Dec. 1, 1928.

St. Joseph's Academy, the first boarding and day school under the direction of the Benedictine Sisters in Oklahoma, was erected in 1892. It is situated about two miles from Guthrie and has been well patronized by residents of Oklahoma and elsewhere. Its curriculum includes the usual academic courses, with foreign languages, music, painting, and art. A preparatory department is connected with the academy.²⁵ In 1899 the Benedictine Sisters were also in charge of two schools for colored children. St. Catherine's School at Guthrie and Holy Family School at Langston. The latter school owes its existence, in part at least, to Mother Drexel.²⁶

The first Catholic school for colored children, however, was conducted by Brother John Laracy from 1889 to 1894. The original log cabin was later replaced by a more substantial building. It was located about six miles from Sacred Heart and had an attendance of forty-five pupils.²⁷

Two other small schools were begun in 1887, one at Tishomy and the other at Boggy Depot. Both of these schools were taught by lay teachers and had only a brief existence.²⁸

Holy Family School in Tulsa was opened in 1899 by the Carmelite Sisters. This was an elementary parochial school with three teachers in charge and an attendance of sixty-five pupils. Since 1902 the Sisters of Divine Providence have been in charge of this school.²⁹ In 1900 St. Joseph's Academy in Perry opened with an enrollment of one hundred and eighty pupils, with six Sisters of Divine Providence in charge. St. Joseph's Academy, like all the other schools in Oklahoma, began as an elementary school. High school courses were gradually added to the curriculum.³⁰

²⁵ *Indian Advocate*, *op. cit.*, Vol. 11, No. 3, July, 1899, p. 68.

²⁶ Little, Blanche E., "Catholic Schools for Indians in the Oklahoma and Indian Territories." *Indian Advocate*, Vol. 11, No. 4, July, 1899, p. 102-103.

²⁷ Questionnaire.

²⁸ Questionnaire.

²⁹ De Hasque, *op. cit.*, Dec. 22, 1928.

³⁰ De Hasque, *op. cit.*, Nov. 24, 1928.

CHAPTER V.

GROWTH OF SECONDARY EDUCATION IN THE PROVINCE OF SAN ANTONIO (1900-1928).

The beginnings of secondary education in the Province of San Antonio date back to 1847, when the Ursuline Academy was established in Galveston. Contrary to the usual custom in the other States, secondary education for girls preceded that of boys in the province, since this institution was intended exclusively for girls. It was, however, only a year later when the Brothers of the Christian Schools opened a similar institution for boys in San Antonio.

Between the establishment of the first academy and the beginning of the present century, educational efforts were centered largely in the field of elementary training, secondary education nevertheless growing slowly but steadily. The older schools began to incorporate in their program some of the usual high school subjects, and thus by degrees regularly organized secondary schools were built up here and there throughout the province.

The slow progress of secondary education in Texas as compared with that of the other States in the Union is readily explained by the particular difficulties and hardships attendant upon its colonization, the vastness of its territory and the barbarous nature of the Indians roaming over its plains. In the case of Oklahoma, the youngest State in the Union, whose territory was not opened to white settlers until President Harrison's Proclamation of 1889, secondary education is of a still more recent date. Since the beginning of the present century the Catholic population in the dioceses belonging to the province has increased rapidly. In the Archdiocese of San Antonio itself, the Catholic population has grown from 70,000 in 1900 to 318,000 in 1928. In the Galveston diocese during the same period the increase was from 40,000 to 130,000. Corpus Christi diocese records an increase from 60,000 to 247,000; Dallas from 22,000 to 48,900; Oklahoma from 17,000 to 54,000. Amarillo, the youngest diocese in the province, dates back only to 1926, and its present population is 25,000.

The increase in the Catholic population together with the changes in the social and economic conditions of the time emphasized more and more the need of Catholic secondary education.

By the year 1890 there were 13 schools in the province offering secondary education. Within the next decade the number had increased to 25, and by 1910, to 42. In the following decade 11 new high schools were added to the list. At present the total number of Catholic institutions offering secondary education is 87. Since 29 of the schools failed to report, the actual increase for each decade is somewhat higher than that shown in the table.

The distribution and growth of the Catholic high schools in the dioceses is shown in the following table:

TABLE I.
GROWTH OF SECONDARY EDUCATION (1890-1929).

	SCHOOLS REPORTING.							No. of Increase	Per Cent of Increase
	Archdiocese San Antonio	Galves-ton	Corpus Christi	Dallas	Amarillo	Oklahoma	Total		
1890	5	4	..	3	..	1	13	..	...
1900	9	6	2	3	..	5	25	12	92.3
1910	12	8	2	5	..	15	42	17	68
1920	14	8	2	7	..	22	53	11	26.2
1929	15	8	3	8	1	23	58	5	9.4
Not reporting	4	3	3	8	3	8	29	..	...
Total	19	11	6	16	4	31	87		

Increase in the number of teachers and pupils is necessarily related to the increase in the number of secondary schools. Sufficient data are not available to show this in tabular form. Most of the schools failed to report on these two questions. Of those that did report, in many instances the distinction between high school teachers and grade teachers and between high school pupils and elementary pupils was disregarded, so that the information lacks value for this particular study. More satisfactory knowledge is, however, available with respect to the teaching communities.

Probably all the religious congregation now engaged in secondary education had one or more houses established in the province by

the year 1900, so that the increase in the number of secondary schools was in most cases taken care of by the growth and expansion of the religious communities already there. Individual dioceses, the archdiocese excepted, show a slight but steady increase. In the following table Galveston and Corpus Christi reveal gains of 2 and 3 respectively. Oklahoma shows an increase of 4, and Dallas, 6.

TABLE II.
RELIGIOUS TEACHING COMMUNITIES.
NUMBER OF COMMUNITIES.

	Archdiocese San Antonio		Galveston		Corpus Christi		Dallas		Amarillo		Oklahoma	
	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women
1900	2	4	1	4	1	1	..	2	..	..	1	4
1910	2	4	1	5	1	1	..	4	..	..	1	4
1920	2	4	1	6	1	2	..	6	..	..	2	5
1929	2	4	1	6	1	4	1	7	1	3	3	6

Curriculum of Early Schools

The curriculum in these early secondary schools is of particular interest. It was extensive and included many subjects which are now considered to be of college or university level. By 1900 or 1910 most of these had disappeared from the high school course of studies. Included in this group were such subjects as astronomy, geology, mineralogy, mythology, calculus, mental and moral philosophy, and surveying. As these courses disappeared, other subjects were added. Thus, between 1890 and 1900, civics, plane trigonometry, general science, chemistry, commercial law, psychology, and Spanish appeared in the curriculum. During the period between 1900 and 1910 typewriting, shorthand, and home economics were added, and economics between 1910 and 1920. A large increase is reported between 1910 and 1920 in English, mathematics, general science, physics, chemistry, Latin, French, and German. Physiology and German show a decrease. These changes are shown in the following table:

TABLE III.
CURRICULUM TENDENCIES.

Subject	NUMBER OF SCHOOLS REPORTING.			
	Before 1890	1890- 1900	1900- 1910	1910- 1920
English	5	13	20	28
History	3	10	13	13
Ancient History.....	1	3	5	8
Medieval and Modern History	1	3	6	8
American History.....	1	2	3	6
English History.....	..	..	1	2
Civics	..	1	6	6
Mathematics	1	2	4	9
Algebra	4	10	20	21
Plane Geometry.....	2	8	13	20
Solid Geometry.....	1	1	1	5
Plane Trigonometry.....	..	3	5	10
Calculus	..	1	..	..
Advanced Arithmetic.....	1	4	8	4
Economics	..	..	..	1
Science	1	1	3	6
General Science.....	..	1	1	10
Physics	2	6	10	17
Chemistry	..	3	7	16
Physiology	1	5	7	4
Botany	1	5	4	3
Physical Geography.....	1	4	5	4
Geology	1	5	..	..
Commercial Law.....	..	1	1	1
Bookkeeping	1	2	10	11
Typewriting	..	..	9	13
Shorthand	..	..	9	13
Latin	2	8	16	24
Greek	..	1	..	1
French	3	8	7	15
Spanish	..	3	4	20
German	3	7	10	7
Ethics	..	1	2	2
Logic	..	2	2	2
Home Economics.....	..	..	3	5
Mythology	1	1	2	..
Social Sciences.....	..	..	1	2
Psychology	..	1	..	..

	NUMBER OF SCHOOLS REPORTING.			
	Before 1890	1890- 1900	1900- 1910	1910- 1920
Mental and Moral Philosophy	1	3	2	..
Surveying	..	1	..	..
Music	3	4	5	6
Biology	..	..	..	3
Zoology	..	1	1	1
Astronomy	1	5	..	..
Mineralogy	1	..	..	..

CHAPTER VI.

PRESENT STATUS: ORGANIZATION OF SECONDARY SCHOOLS.

As far as can be ascertained there are at present in the Archdiocese of San Antonio proper 19 institutions offering secondary education, 11 in the diocese of Galveston, 6 in the diocese of Corpus Christi, 16 in the diocese of Dallas, 4 in the diocese of Amarillo, and 31 in the diocese of Oklahoma. Two-thirds of these schools coöperated by filling out the questionnaire sent to them.

The following table shows the number of secondary schools in each diocese as well as the number of reports received:

TABLE IV.
NUMBER OF SECONDARY SCHOOLS.

	DIOCESES.						Total
	Archdiocese San Antonio	Gal- veston	Corpus Christi	Dallas	Amarillo	Oklahoma	
Number of Schools *	19	11	6	16	4	31	87
Number reporting	15	8	3	8	1	23	58

Throughout the Province of San Antonio the small high school is the typical high school. As Table V indicates, of all the schools reporting, two enroll less than 10 students. A little less than 50 per cent. have an enrollment of 21 to 50. One-third of the schools in the archdiocese belong to this group, three-fourths of those in the Dallas diocese, and almost two-thirds of the secondary schools in Oklahoma. Slightly less than 9 per cent. of all schools enroll between 101 and 125 pupils, and only one school has an attendance of over 200.

* These figures were obtained from questionnaires; from Crowley and Dunne's *Directory of Catholic Colleges and Schools*; from the 1929 Texas *Directory of Classified and Accredited High Schools*; and from the 1929 Oklahoma *Annual High School Bulletin*.

TABLE V.

SIZE OF SECONDARY SCHOOLS (1928-1929).

Number of pupils	SCHOOLS REPORTING.						Total	Per Cent.
	Archdiocese San Antonio	Gal- veston	Corpus Christi	Dallas	Amarillo	Oklahoma		
Less than 10	1	..	..	..	..	1	2	3.4
11-20	2	..	1	1	..	1	5	8.6
21-50	5	1	..	6	..	15	27	46.6
51-75	2	2	..	1	1	3	9	15.6
76-100	2	1	1	..	..	..	4	6.9
101-125	2	3	..	..	..	..	5	8.6
126-150	..	..	..	..	..	..	..	...
151-175	..	1	..	..	..	..	1	1.7
176-200	..	..	..	..	..	1	1	1.7
201-225	..	..	..	..	..	..	..	...
226-250	1	..	..	..	..	..	1	1.7
Not reporting	..	..	1	..	..	2	3	5.2
Total	15	8	3	8	1	23	58	100

Table VI shows the distribution of schools according to the number of teachers employed. This table includes all teachers, both full-time and part-time. The greatest number of part-time instructors is found in schools of four or more teachers. It will be noted that the majority of schools have less than 5 teachers each, and that only 5 have 10 or more.

TABLE VI.

DISTRIBUTION OF SCHOOLS ACCORDING TO NUMBER OF TEACHERS
EMPLOYED (1928-1929).

Number of Teachers	SCHOOLS REPORTING.						Total	Per Cent.
	Archdiocese San Antonio	Gal- veston	Corpus Christi	Dallas	Amarillo	Oklahoma		
1	1	..	..	..	..	1	2	3.4
2	3	..	1	2	..	5	11	19.
3	1	..	..	2	..	6	9	15.7
4	3	..	1	2	..	5	11	19.
5	..	1	..	1	..	2	4	6.9
6	1	1	..	1	..	1	4	6.9
7	2	3	..	..	..	..	5	8.6
8	2	..	..	..	1	1	4	6.9
9	..	1	..	..	..	1	2	3.4
10	..	1	..	..	..	..	1	1.7
11	..	..	..	..	..	1	1	1.7
12	1	1	..	..	..	..	2	3.4
15	1	..	..	..	..	..	1	1.7
Not re- porting	..	..	1	..	..	..	1	1.7
Total	15	8	3	8	1	23	58	100

The majority of the Catholic secondary schools, 33 in number, are under private control. Parochial institutions number 24. Seventeen of the latter are in the diocese of Oklahoma. The only Central High School is located in Galveston.

Boarding schools for girls constitute 34.5 per cent. and those for boys 8.6 per cent. In 5 of the boarding schools for girls, boys are admitted as day pupils. There are 3 private day schools exclusively for boys and an equal number for girls. Two of the private day schools are of the coeducational type, and all of the boarding schools have day students enrolled.

TABLE VII.

DISTRIBUTION OF SECONDARY SCHOOLS ACCORDING TO TYPE (1928-1929).

Diocese	TYPES OF SCHOOLS.									Total
	Central	Parochial			Private				Co-ed.	
		Boys	Girls	Co-ed.	Boys	Girls	Co-ed.			
Archdiocese					Board- ing & Day	Day Only	Board- ing & Day	Day Only		
San Antonio	..	1	1	2	2	1	5	1	2	15
Galveston	1	..	..	1	..	..	5	..	1	8
Corpus Christi	..	..	..	..	1	..	2	..	..	3
Dallas	..	..	..	2	..	1	3	1	1	8
Amarillo	..	..	..	..	..	..	1	..	..	1
Oklahoma	..	..	..	17	2	..	4	..	..	23
Total	1	1	1	22	5	2	20	2	4	58
Per cent.	1.7	1.7	1.7	38	8.6	3.4	34.6	3.4	6.9	100

All the secondary schools, with one exception, have an elementary department connected with them. In Texas such divisions usually comprise the first seven grades, the exception being in the diocese of Dallas where two schools maintain an elementary curriculum of eight grades. This last is the ordinary situation in Oklahoma. Two schools in Oklahoma and 3 in the archdiocese of San Antonio refuse admittance to pupils below the sixth grade. Of the 57 schools, 49 conduct the elementary department in the same building and 8 in separate quarters. These facts are illustrated in the following table:

TABLE VIII.

RELATIONSHIP OF SECONDARY SCHOOLS TO ELEMENTARY SCHOOLS (1928-1929).

SCHOOLS REPORTING.									
Diocese	Elementary school connected with high school		Conducted in same building		Grades included				Total
	No	Yes	No	Yes	1-8	1-7	6-7	6-7-8	
Archdiocese	..	15	3	12	..	12	3	..	15
San Antonio	..	15	3	12	..	12	3	..	15
Galveston	1	7	4	3	..	7	..	..	7
Corpus Christi	..	3	1	2	..	3	..	..	3
Dallas	..	8	..	8	2	6	..	..	8
Amarillo	..	1	..	1	..	1	..	..	1
Oklahoma	..	23	..	23	21	..	..	2	23
Total	1	57	8	49	23	29	3	2	57
Per cent.	1.7	99.3	14	86	40.4	50.9	5.2	3.5	100

In Table IX is shown the distribution of secondary schools according to the length of courses offered. Fifty-one schools, or 87.9 per cent., offer the full four-year course. Two of the schools give only a three-year course, and 3, a two-year course. In 1 school only is one year of high school work given.

TABLE IX.

DISTRIBUTION OF SCHOOLS ACCORDING TO LENGTH OF COURSE OFFERED (1928-1929).

Number of Years	Archdiocese San Antonio	Gal- veston	Corpus Christi	SCHOOLS REPORTING			Total	Per Cent.
				Dallas	Amarillo	Oklahoma		
1	..	..	..	..	..	1	1	1.7
2	2	..	..	1	..	..	3	5.2
3	..	..	2	..	..	1	3	5.2
4	13	8	1	7	1	21	51	87.9
Total	15	8	3	8	1	23	58	100

In the majority of schools the number of courses offered are limited and are more or less in proportion to the number of students enrolled and to the number of teachers employed. Thirty-four schools offer 20 or fewer units, and only 18 schools give more than 20.

The 2 schools which offer fewer than 16 units are not four-year high schools.

TABLE X.

DISTRIBUTION OF SCHOOLS ACCORDING TO NUMBER OF UNITS OF WORK OFFERED (1928-1929).

Number of units	Archdiocese San Antonio	Gal- veston	Corpus Christi	SCHOOLS REPORTING.			Total	Per Cent.
				Dallas	Amarillo	Oklahoma		
Less than 16	1	..	..	..	..	1	2	3.4
16	3	..	..	2	..	2	7	12.0
18-20	3	2	2	4	..	14	25	43.1
21-23	3	1	..	1	1	..	6	10.4
24-26	2	1	..	..	..	3	6	10.4
27-29	1	1	..	..	..	..	2	3.4
30-32	1	2	..	..	..	..	3	5.2
33	..	..	..	..	..	1	1	1.7
Not re- porting	1	1	1	1	..	2	6	10.4
Total	15	8	3	8	1	23	58	100.

Forty-seven of the 55 schools reporting require 16 units, outside of religion, for graduation. This is in accord with the requirements of the Southern Association of Colleges and Secondary schools, and also with the requirements of the Texas State Department of Education for accredited high schools. One school reported 17 units as the requirement, and 5 require 18. These possibly include credits in religion. Two schools, however, require only 15 units for graduation. These data are presented in Table XI:

TABLE XI.

DISTRIBUTION OF SCHOOLS ACCORDING TO NUMBER OF UNITS REQUIRED FOR GRADUATION (1928-1929).

Number of Credits	SCHOOLS REPORTING.						Total	Per Cent.
	Archdiocese San Antonio	Galveston	Corpus Christi	Dallas	Amarillo	Oklahoma		
15	..	..	..	..	1	1	2	3.4
16	11	8	2	7	..	19	47	81.1
17	1	..	..	..	..	..	1	1.7
18	2	..	..	..	..	3	5	8.6
Not reporting	1	..	1	1	..	..	3	5.2
Total	15	8	3	8	1	23	58	100

From the following table it will be seen that the actual number of school days during the year ranges from 160 to 190. The large majority or, to be exact, 39 or 76.4 per cent., of the 51 schools reporting are in session 180 days during the year. Four schools or 7.8 per cent. teach 175 days, 3 or 5.8 per cent., 170 days, and 1 teaches 160 days.

The standard, as interpreted by the Southern Association of Colleges and Secondary Schools, is not less than 175 days exclusive of holidays. There are only 4 schools that fall below this standard, while 49 exceed it. In Texas the minimum length of the annual session as required by the State Department of Education of all accredited schools is 9 months, or 36 weeks of 5 days each. Twenty of the 30 Catholic schools in Texas reach this standard, 3 exceed

it and 7 fall below it. The Oklahoma State Department requires 175 days exclusive of holidays but urges 180 days as the standard.

TABLE XII.

DISTRIBUTION OF SCHOOLS ACCORDING TO NUMBER OF DAYS IN SCHOOL YEAR (1928-1929).

Number of Days	SCHOOLS REPORTING.						Total	Per Cent.
	Archdiocese San Antonio	Gal-veston	Corpus Christi	Dallas	Amarillo	Oklahoma		
160	..	..	..	..	..	1	1	1.7
170	1	1	..	1	..	..	3	5.2
175	2	..	..	2	..	..	4	6.9
180	11	5	1	2	1	19	39	67.2
185	..	1	1	..	..	..	2	3.4
190	..	..	..	1	..	1	2	3.4
Not reporting	1	1	1	2	..	2	7	12.2
Total	15	8	3	8	1	23	58	100

The number of periods in the school day vary from 5 to 10. The average number lies between 7 and 8. Three schools have a daily session of 10 periods and 2 of 9. In 6 of the schools the daily session includes 6 periods and in 5 schools only 5 periods. The largest number of schools, however, reported 7 periods, and the second largest, 8 periods a day.

TABLE XIII.

DISTRIBUTION OF SCHOOLS ACCORDING TO NUMBER OF PERIODS IN SCHOOL DAY (1928-1929).

Number of Periods	SCHOOLS REPORTING.						Total	Per Cent.
	Archdiocese San Antonio	Gal-veston	Corpus Christi	Dallas	Amarillo	Oklahoma		
5	1	..	..	2	..	2	5	8.6
6	2	..	1	..	..	3	6	10.3
7	6	4	1	2	1	4	18	31.1
8	3	3	..	2	..	8	16	27.6
9	..	..	..	..	..	2	2	3.4
10	1	..	..	1	..	1	3	5.2
Not reporting	2	1	1	1	..	3	8	13.8
Total	15	8	3	8	1	23	58	100

The usual class period as reported by 42 schools is 45 minutes in length. Nine schools report class periods of 40 minutes and 1 of 30 minutes. Two schools have class periods longer than 45 minutes.

The length of the class period required by the Texas State Department of Education of accredited schools is 45 minutes. Forty-four or 81.4 per cent. of the high schools fulfill this requirement. The minimum length of the class period set by the Southern Association of Colleges and Secondary Schools is 40 minutes. Only one school falls short of this requirement. The length of class periods in minutes as reported by the high schools is shown in the following table:

TABLE XIV.

DISTRIBUTION OF SCHOOLS ACCORDING TO LENGTH OF CLASS PERIOD
(1928-1929).

Class Periods in minutes	SCHOOLS REPORTING.						Total	Per Cent.
	Archdiocese San Antonio	Gal- veston	Corpus Christi	Dallas	Amarillo	Oklahoma		
30	..	..	..	1	..	..	1	1.7
40	3	1	1	1	..	3	9	15.5
45	10	7	..	5	1	19	42	72.5
50	1	..	..	..	..	..	1	1.7
60	..	..	1	..	..	..	1	1.7
Not re- porting	1	..	1	1	..	1	4	6.9
Total	15	8	3	8	1	23	58	100

In the diocese of Galveston 8 of the 11 high school or 72.7 per cent. have State affiliation. Eleven of the institutions in the Dallas diocese or 68.8 per cent. are affiliated with accrediting agencies. The archdiocese has 63.2 per cent. of its Catholic high schools affiliated with some accrediting agency; Oklahoma 58 per cent.; and the diocese of Corpus Christi and Amarillo have 50 per cent. of their secondary schools accredited.

Sixty-two per cent. of all the secondary schools in the province are affiliated with some accrediting agency. Of these, 54 per cent. hold State affiliation. A few schools are affiliated with 2 accrediting agencies and 1 with 3.

TABLE XV.

NUMBER OF AFFILIATED SCHOOLS BY DIOCESES (1928-1929).

	SCHOOLS REPORTING.						Total
	Archdiocese San Antonio	Gal- veston	Corpus Christi	Dallas	Amarillo	Oklahoma	
Total number of Schools	19	11	6	16	4	31	87
Number of affiliated Schools	12	8	3	11	2	18	54
Per Cent. of affiliated Schools	63.2	72.7	50	68.8	50	58	62

TABLE XVI.

DISTRIBUTION OF SCHOOLS ACCORDING TO THEIR AFFILIATION WITH ACCREDITING AGENCIES (1928-1929).

Accrediting Agencies	SCHOOLS REPORTING.						Total	Per Cent.
	Archdiocese San Antonio	Gal- veston	Corpus Christi	Dallas	Amarillo	Oklahoma		
Catholic University:	1	..	..	1	..	..	2	2.3
Catholic University and State:	..	..	..	1	..	1	2	2.3
Catholic University, State, and Southern Association:	1	..	..	..	..	..	1	1.15
State University and Southern Association:	2	..	..	..	..	..	2	2.3
State University:	8	8	3	9	2	17	47	54.
No affiliation:	7	3	3	5	2	13	33	38.
Total	19	11	6	16	4	31	87	100

CHAPTER VII.

THE TEACHING STAFF.

There are 284 teachers employed in the Catholic secondary schools of the province. Sixty-six or 23.2 per cent. of these are men teachers. Of the latter group, 60 are religious and 6 lay. Women teachers make up 76.8 per cent. Of these 202 or 71.1 per. cent. are religious and 16 or 5.7 per cent. lay women.

By far the greater number of teachers (161) are employed in boarding schools; 84 in parochial schools; and 39 in private day-schools.

The Archdiocese of San Antonio is the only diocese in which religious men are teaching in parochial schools. Oklahoma provides a single instance in which lay-teachers are employed in this type of work. Of the 74 religious women teaching in the parochial schools of the province, 45 are in the diocese of Oklahoma, 14 in the Galveston diocese, 11 in the archdiocese, and 4 in the diocese of Dallas.

Twenty-one religious men are teaching in the boarding schools of the archdiocese; 18 in the diocese of Oklahoma; and 4 in the Corpus Christi diocese. Galveston has the largest number of religious women in this type of school, the archdiocese ranks second; Oklahoma third; and Dallas fourth in this respect. In all the dioceses, except Corpus Christi, lay women are employed in boarding schools, and in the archdiocese and in Oklahoma lay men are on the teaching staff of such institutions.

Comparatively few teachers are engaged in private day-schools. The archdiocese has 23, Dallas 11, and Galveston 5.

TABLE XVII.

DISTRIBUTION OF MEN AND WOMEN TEACHERS IN ALL TYPES OF SCHOOLS (1928-1929).

Teachers	TYPES OF SCHOOLS.				
	Parochial	Private Day	Boarding	Total	Per Cent.
Religious Men	3	14	43	60	21.1
Lay Men	..	3	3	6	2.1
Religious Women	74	22	106	202	71.1
Lay Women	7	..	9	16	5.7
Total	84	39	161	284	100
Per Cent.	29.6	13.7	56.7	100	

Teaching experience is an important factor in measuring the standards of a school. In this respect the Catholic schools have the advantage over the public schools, since the religious teacher makes teaching her life work.

The following table shows that, of the 284 teachers in the province, 159 or 56 per cent. have had from 10 to 15 or more years of teaching experience, and 59 or 20.8 per cent., from 5 to 10 years. This gives a total of 218 or 76.8 per cent. of teachers with a teaching experience above 5 years. This situation compares favorably with the condition existing in the secondary schools of the Southern Association, where only 55.5 per cent. of the academic teachers have had more than 5 years' experience. Forty-five or 15.8 per cent. have had less than 5 years of experience and 21 or 7.4 per cent. failed to report.

TABLE XIX.

DISTRIBUTION OF TEACHERS ACCORDING TO TEACHING EXPERIENCE (1928-1929).

Years of Experience	NUMBER OF TEACHERS REPORTING.							Per Cent.
	Archdiocese San Antonio	Galveston	Corpus Christi	Dallas	Amarillo	Oklahoma	Total	
1-5	20	10	1	6	..	8	45	15.8
5-10	17	18	2	7	3	12	59	20.8
10 or more	42	35	3	16	5	58	150	56
Not reporting	6	..	..	..	..	15	21	7.4
Total	85	63	6	29	8	93	284	100

Two hundred and two or 71.1 per cent. of all the teachers in the province devote their time exclusively to teaching, and 82 or 28.9 per cent. give only part of their time to this work. The largest number of part-time teachers, 26, is found in the Galveston diocese. The archdiocese ranks second with a total of 22, and Oklahoma third with 20.

TABLE XX.

DISTRIBUTION OF TEACHERS ACCORDING TO TIME DEVOTED TO TEACHING (1928-1929).

Diocese	NUMBER OF TEACHERS.												Grand Total
	Religious		Full Time		Lay		Total	Religious		Part Time		Total	
	Men	Women	Men	Women	Men	Women		Men	Women	Men	Women		
Archdiocese San Antonio..	33	27	2	1	63	..	19	3	..	22	85		
Galveston	..	37	..	..	37	..	24	..	2	26	63		
Corpus Christi.....	3	1	..	..	4	1	1	..	..	2	6		
Dallas	3	18	..	..	21	1	7	..	..	8	29		
Amarillo	..	4	..	..	4	..	3	..	1	4	8		
Oklahoma	10	58	..	5	73	8	6	1	5	20	93		
Total	49	145	2	6	202	10	60	4	8	82	284		
Per Cent.....	17.3	51	.7	2.1	71.1	3.5	21.2	1.4	2.8	28.9	100		

Another important factor which has received great emphasis within the last decade or two is the academic and professional training of teachers. That the teachers in the Catholic secondary schools have manifested a progressive spirit in this respect is confirmed by Table XXI where it is shown that 120 or 42.2 per cent. of the teachers in the secondary schools of the province hold a B. A. degree. Thirty-seven, or 13 per cent, hold an M. A. degree. This makes a total of 157 or 55.2 per cent with degrees.

One hundred and three or 36.3 per cent. hold some kind of a certificate, either permanent or temporary. From the fact that, of the 284 teachers, 262 are religious who have had special training for this work during the years of their novitiate, it is at once apparent that the small number of teachers, 24 or 8.5 per cent., without either degree or certificate is less significant.

TABLE XXI.

DISTRIBUTION OF TEACHERS ACCORDING TO ACADEMIC AND PROFESSIONAL TRAINING (1928-1929).

Degrees or Certificates	NUMBER OF TEACHERS REPORTING.						Total	Per Cent.
	Archdiocese San Antonio	Gal- veston	Corpus Christi	Dallas	Amarillo	Oklahoma		
M. A.	8	7	1	6	1	14	37	13
B. A.	39	17	3	8	2	51	120	42.2
Permanent								
Certificate	18	37	1	8	3	9	76	26.8
Temporary								
Certificate	13	2	1	1	1	9	27	9.5
No degree nor								
Certificate	7	..	..	6	1	10	24	8.5
Total	85	63	6	29	8	93	284	100

The work of the religious teacher—and 92.2 per cent of the teachers in the Catholic secondary schools of the province are of this class—is a life work. A large number of the teachers, although equipped with the training received in the novitiate, are nevertheless constantly striving to perfect themselves both as to method and subject matter. Hence, besides taking courses during the scholastic term either by correspondence or otherwise, the majority of teachers are in attendance at summer sessions. This is evidenced by Table

XXII which shows that 192 or 67.6 per cent. of the teachers attended a 1928 summer session. Of this group, religious women constituted 62 per cent., religious men 4.2 per cent., and lay women 1.4 per cent.

TABLE XXII.

NUMBER OF TEACHERS IN ATTENDANCE AT THE 1928 SUMMER SESSIONS.

Diocese	NUMBER OF TEACHERS.									Total
	Attended Summer School				Did not attend Summer School					
	Religious		Lay		Religious		Lay			
	Men	Women	Men	Women	Men	Women	Men	Women		
Archdiocese										
San Antonio	..	43	..	..	34	2	5	1		85
Galveston	..	44	..	..	..	17	..	2		63
Corpus Christi	4	2	..	..	..	..	..	..		6
Dallas	..	15	..	..	4	9	..	1		29
Amarillo	..	8	..	..	..	..	..	..		8
Oklahoma	8	64	..	4	10	..	1	6		93
Total	12	176	..	4	48	28	6	10		284
Per Cent.	4.2	62	..	1.4	16.9	9.9	2.1	3.5		100

In order to insure to the teacher sufficient time for the preparation of class work, and to enable her to give individual attention to pupils, the tendency of late years has been to limit the number of daily teaching periods. The situation in the Catholic schools measures up fairly well to existing standards on this point, for the average number of daily periods taught, as shown in the following table, ranges from 3 to 7. In this group, 17 schools report an average of 5 periods, while an equal number of schools report 6. Twelve schools report 4 periods; one school, 3; and 8, 7 periods.

The reports for the maximum number of periods taught by any teacher varies from 4 to 9. For 31 schools this number is 6 or less, but 19 schools report 7 or more. A similar variation is noted in the minimum daily periods.

From these figures it will be seen that on an average the teachers do not teach more than 5 or 6 periods daily. This is in agreement with the requirements of the Southern Association which recommends that no teacher teach more than 5, but permits the teaching of 6 periods daily. The maximum number of daily periods permitted by the Texas State Department of Education for three and

TABLE XXIII.
NUMBER OF DAILY PERIODS TAUGHT (1928-1929).

Diocese	NUMBER OF SCHOOLS REPORTING.																			Not re- porting General Average	
	Least number of periods						Not re- porting	Average number of periods						Greatest number of periods							
	1	2	3	4	5	6		3	4	5	6	7	4	5	6	7	8	9			
Archdiocese																					
San Antonio	5	3	1	1	1	2	2	1	3	4	3	3	1	1	4	2	3	3	..	2	5
Galveston	1	2	2	1	2	..	..	..	3	4	1	..	..	..	1	3	2	1	1	..	5
Corpus Christi	..	..	..	1	..	1	1	..	..	1	..	1	1	..	..	1	..	..	1	1	6
Dallas	1	..	2	1	3	..	1	..	2	1	3	..	1	1	2	2	..	2	..	1	5
Amarillo	..	1	..	..	..	..	..	..	1	..	..	..	..	..	1	..	..	..	..	..	4
Oklahoma	1	4	1	3	8	4	2	..	3	7	10	3	..	..	1	2	8	4	3	1	5
Total	8	10	6	7	14	7	6	1	12	17	17	8	3	4	12	15	8	9	2	8	5

four-year high schools is 6; for two-year high schools, 7. The Oklahoma State Department of Education allows 6 forty-five minute periods of teaching daily.

In small high schools the amount of time devoted to supervision by the principal is necessarily restricted. Since all the Catholic secondary schools in the province are small high schools it is not surprising that the greater share of the principal's time should be devoted to teaching. Table XXIV shows that such is the actual situation. In 35 schools the number of periods taught by the principal is 4 or more. There are, however, 4 schools in which the principal does not teach at all; 4 in which he teaches only one period; 6 in which he teaches 2 periods; and 2 in which he teaches 3 periods daily. These latter, no doubt, are the larger high schools where more time is devoted to supervision.

TABLE XXIV.

NUMBER OF PERIODS TAUGHT BY PRINCIPAL (1928-1929).

Diocese	NUMBER OF SCHOOLS REPORTING.										
	0	1	2	3	4	5	6	7	8	9	Not re- porting Total
Archdiocese											
San Antonio	..	1	2	1	3	1	4	..	1	..	2 15
Galveston	1	..	..	1	..	3	3	..	..	..	8
Corpus Christi	..	..	1	..	..	..	..	..	1	..	1 3
Dallas	1	1	..	..	2	..	1	1	..	..	2 8
Amarillo	..	..	1	..	..	..	..	..	..	..	1
Oklahoma	2	2	1	1	2	2	10	..	..	1	2 23
Total	4	4	6	2	10	6	15	1	2	1	7 58
Per Cent.	6.9	6.9	10.4	3.4	17.2	10.4	25.9	1.7	3.4	1.7	12.1 100

Although very little of the principal's time is devoted to supervision, this phase of school work is not neglected. It is performed chiefly by the community school inspector, the parish priest, and in some instances by the division supervisor.

Since all of the Catholic secondary schools in the province are under the control of religious teachers, it is expected that a good deal of supervision be done by the community school inspector of the various orders. Table XXV shows that such is the case, and probably more schools are visited by the community inspector than

were actually reported, namely, 16 or 27.6 per cent. of the schools. Seventeen or 29.3 per cent. report State supervision; 5, the parish priest and an equal number the diocesan supervisor. Two schools have no supervisor, and 13 failed to report.

TABLE XXV.

TYPES OF SUPERVISION IN SCHOOLS (1928-1929).

	SCHOOL REPORTING.						Total
	Community Supervisor	State Supervisor	Parish Priest	Diocesan Supervisor	None	Not reporting	
Archdiocese							
San Antonio	5	3	1	..	1	5	15
Galveston	2	1	..	5	..	..	8
Corpus Christi	3	..	..	..	..	..	3
Dallas	2	2	1	..	..	3	8
Amarillo	1	..	..	..	..	..	1
Oklahoma	3	11	3	..	1	5	23
Total	16	17	5	5	2	13	58
Per Cent.	27.6	29.3	8.6	8.6	3.4	22.5	100

Table XXVI shows that ordinarily the school supervisor's visits occur annually. Thirty-nine or 67.3 per cent. of the schools report such. One school reports a weekly inspection and 18 gave no report on this question.

TABLE XXVI.

FREQUENCY OF SUPERVISOR'S VISITS (1928-1929).

	SCHOOLS REPORTING.						Total	Per Cent.
	Archdiocese San Antonio	Galveston	Corpus Christi	Dallas	Amarillo	Oklahoma		
Weekly	1	..	..	..	..	..	1	1.7
Annually	7	8	3	5	..	16	39	67.3
Not reporting	7	..	..	3	1	7	18	31.
Total	15	8	3	8	1	23	58	100.

Almost one-half, or to be exact, 20 of the schools reporting on the length of the supervisors' visit gave one day as the usual time. Seven schools gave a few hours, and 6 gave one week as the length of his visit. In 4 schools these visits extend over 2 and 3 days, respectively. No report was made by 17 schools.

TABLE XXVII.

LENGTH OF SUPERVISOR'S VISITS (1928-1929).

	SCHOOLS REPORTING.						Total
	Few Hours	One Day	Two Days	Three Days	One Week	Not re- porting	
Archdiocese							
San Antonio	..	4	1	..	3	7	15
Galveston	..	8	..	..	..	..	8
Corpus Christi	..	2	..	..	1	..	3
Dallas	..	2	..	2	1	3	8
Amarillo	..	..	..	..	1	..	1
Oklahoma	7	4	3	2	..	7	23
Total	7	20	4	4	6	17	58
Per Cent.	12.1	34.4	6.9	6.9	10.4	29.3	100

The usual standard for the pupil-teacher ratio is 30, while the teacher-pupil load, as outlined by the Texas State Department of Education and the Southern Association respectively, is 180 and 150.

Table XXVIII shows on an average the corresponding figures in the Catholic secondary schools of the province. The actual situation, however, is of necessity somewhat higher since 28.86 per cent of the teaching staff devote only part of their time to this work. But, even with this consideration, it will still fall below the accepted standards.

TABLE XXVIII.

THE TEACHING LOAD (1928-1929).

	DIOCESE.					
	Archdiocese San Antonio	Gal- veston	Corpus Christi	Dallas	Amarillo	Oklahoma
Number of teachers	85	63	6	29	8	93
Number of pupils	1023	746	99	260	54	940
Average Pupil- teacher ratio	12	12	17	9	7	10
Average Teacher- class load	5	5	6	5	4	5
Average Teacher- pupil load	60	60	102	45	28	50

Forty-two or 72.4 per cent. of the schools report a librarian, either full-time or part-time. In view of the small size of the high

school this is fairly good, and compares favorably with the report of the Southern Association on this point, where 23.8 per cent. of the schools have a full-time and 55.8 per cent. a part-time librarian, —a total of 79.6 per cent.

TABLE XXIX.

NUMBER OF SCHOOLS REPORTING SCHOOL LIBRARIAN (1928-1929).

Diocese	SCHOOLS REPORTING.				Total
	Part time	Full time	None	Not reporting	
Archdiocese					
San Antonio	6	4	5	..	15
Galveston	8	..	..	..	8
Corpus Christi	1	..	1	1	3
Dallas	7	..	..	1	8
Amarillo	..	1	..	..	1
Oklahoma	12	3	5	3	23
Total	34	8	11	5	58
Per Cent.	58.6	13.8	19	8.6	100

CHAPTER VIII.

THE STUDENT BODY.

The distribution of pupils in the different types of schools presents another interesting feature of the educational system in the province. Table XXX shows that parochial schools have the largest attendance, namely, 1347 or 43.2 per cent. of the total enrollment. In this group the number of boys is 626, and that of girls, 721.

The second largest enrollment, 1166 or 37.6 per cent., is found in boarding institutions. The number of girls in attendance is far in excess of that of boys, the proportion being more than three to one. More boys, however, are attending private day schools than girls. Here the total number of boys is 383, while that of the girls is only 266. The total number of pupils in private day schools is 492 or 15.7 per cent. of the entire student body.

The archdiocese has the largest number of high schools students, Oklahoma ranks second, and Galveston third.

TABLE XXX.

PUPIL ENROLLMENT IN ALL TYPES OF SCHOOLS (1928-1929).

Diocese	Parochial Schools		Private Day Schools		Private Boarding and Day Schools		Total	Per Cent.
	Boys	Girls	Boys	Girls	Boys	Girls		
Archdiocese								
San Antonio	95	132	254	104	186	252	1023	32.7
Galveston	198	79	21	19	..	429	746	23.9
Corpus Christi	..	..	7	..	80	12	99	3.2
Dallas	17	34	85	103	..	21	260	8.3
Amarillo	..	..	..	..	..	54	54	1.8
Oklahoma	316	476	16	..	..	132	940	30.1
Total	626	721	383	226	266	900	3122	100
Per Cent.	20.1	23.1	12.3	7.2	8.5	28.8	100	

In Table XXXI is shown the enrollment by grades and sex. A steady decrease is noted in each following year. The total enrollment by per cent. in the first year is 36.1, in the second year

25.2, in the third year 21.9, and in the fourth year 16.6 per cent. The amount of elimination between first and second-year boys and girls is almost the same, namely, 5.7 and 5.2, respectively. Between the second and third years, the decrease in the percentage for girls is 2.5, while that for boys is only .8. But the decrease between third and fourth years is greater for boys than for girls, namely, 3.4 for the former, and only 1.9 for the latter.

Day-pupils are admitted in all the boarding schools, and in the case of the institutions for girls the number of day-pupils exceeds that of the boarders. Of the 1166 pupils attending these schools, only 561, or less than one-half, are boarders. As a group, they constitute only 18 per cent. of the total student enrollment.

Co-educational schools have the largest attendance, namely, 1378. Of these, 568 are boys and 810 girls.

TABLE XXXII.

PUPIL ENROLLMENT IN BOARDING AND DAY SCHOOLS (1928-1929).

Diocese	TYPES OF SCHOOLS.								
	In Boys' Schools			In Girls' Schools			In Co-Ed Schools		Total
	Board-ers	Day Pupils	Day only	Board-ers	Day Pupils	Day only	No. of Boys	No. of Girls	
Archdiocese									
San Antonio	148	38	293	159	93	148	71	73	1023
Galveston	..	..	120	111	318	..	89	108	746
Corpus Christi	20	60	..	..	..	..	7	12	99
Dallas	..	..	33	6	15	24	69	113	260
Amarillo	..	..	..	27	27	..	..	..	54
Oklahoma	..	..	..	90	14	..	32	504	940
Total	168	98	446	393	467	172	568	810	3122
Per Cent.	5.4	3.1	14.3	12.6	15	5.5	18.2	25.9	100

If the total pupil enrollment according to the length of course offered by the school is considered, the following table shows that practically 95 per cent. are attending four-year high schools. Only 3.74 per cent are in three-year schools, and 1.3 per cent. in two-year schools with only a fraction of 1 per cent. in one-year high schools.

TABLE XXXIII.

PUPIL ENROLLMENT ACCORDING TO LENGTH OF COURSE OFFERED
(1928-1929).

Diocese	TYPES OF SCHOOLS.								Total
	In 4-year School		In 3-year School		In 2-year School		In 1-year School		
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	
Archdiocese									
San Antonio	527	476	..	..	8	12	..	..	1023
Galveston	219	527	..	..	..	..	..	..	746
Corpus Christi	7	12	80	..	..	..	..	..	99
Dallas	95	145	..	..	7	13	..	..	260
Amarillo	..	54	..	..	..	..	..	..	54
Oklahoma	319	583	12	23	..	..	1	2	940
Total	1167	1797	92	23	15	25	1	2	3122
Per Cent.	37.4	57.5	3	.74	.5	.8	.03	.06	100

From Table XXXIV it will be seen that of the total enrollment in all types of schools, 1275 or 40.8 per cent. are boys, and 1847 or 59.2 per cent are girls. The archdiocese and Corpus Christi are the only dioceses in which the number of boys enrolled exceeds the number of girls.

The archdiocese ranks first also in the total enrollment, with Oklahoma second, Galveston third and Dallas fourth.

TABLE XXXIV.

TOTAL PUPIL ENROLLMENT BY SEX (1928-1929).

Pupils	DIOCESE.							Per Cent.
	Archdiocese San Antonio	Galveston	Corpus Christi	Dallas	Amarillo	Oklahoma	Total	
Boys	535	219	87	102	..	332	1275	40.8
Girls	488	527	12	158	54	608	1847	59.2
Total	1023	746	99	260	54	940	3122	100

The total number of graduates in the province for the year 1928-1929 was 452. Of these, 167 or 37 per cent. were boys and 285 or 63 per cent. girls. The number of boy graduates represent 13.1 per cent. of the enrollment of boys in the high schools, and the number of girls represents 15.4 per cent.

The total number of boy graduates in the 1928 report of the

Southern Association represented 14.4 per cent. of the total enrollment of boys, and that of girls was 16.9 per cent.

With respect to the number of graduates, the dioceses rank in the same order as their total enrollment.

TABLE XXXV.
NUMBER OF GRADUATES, JUNE, 1928.

Graduates	DIOCESE.						Total	Per Cent.
	Archdiocese San Antonio	Gal-veston	Corpus Christi	Dallas	Amarillo	Oklahoma		
Boys	77	18	..	8	..	64	167	37
Girls	83	87	1	25	8	81	285	63
Total	160	105	1	33	8	145	452	100
Per Cent.	35.4	23.2	.22	7.3	1.8	32.1	100	

Of the 452 graduates of June, 1928, 197 or 43.6 per cent. entered college. Almost one-half of the boys who graduated in June entered college the following September, while only about two-fifths of the girls went to college. The total number of boys going to college represents 6.4 per cent. of the total enrollment of boys, and that of girls 6.2 per cent. This is slightly less, but compares favorably with 7.4 and 7.7 per cent., respectively, in the 1928 report of the Southern Association.

TABLE XXXVI.
NUMBER OF GRADUATES ENTERING COLLEGE, SEPTEMBER, 1928.

	DIOCESE.						Total	Per Cent.
	Archdiocese San Antonio	Gal-veston	Corpus Christi	Dallas	Amarillo	Oklahoma		
Boys	42	8	..	5	..	27	82	41.6
Girls	38	33	..	6	..	38	115	58.5
Total	80	41	..	11	..	65	197	100
Per Cent.	40.6	20.8	..	5.6		33	100	

CHAPTER IX.

RELIGIOUS INSTRUCTION IN THE CATHOLIC SECONDARY SCHOOLS.

The first and foremost aim of Catholic education is preparation for eternity. The school must see to it, therefore, that the students are equipped with the knowledge that is essential for them to work out their salvation. It is for this reason that religious instruction occupies such an important place in the daily program of the Catholic schools. In the institutions studied, the reports reveal that the amount of time devoted to religion varies from a minimum of one and one-half hours to a maximum of 6 hours a week. More than half of the schools provide 3 hours or more of such instruction. Only one school reported the minimum, one and one-half hours, and 2 schools, the maximum time. Only 9 schools reported daily periods for religious instruction, while the other schools did not mention this arrangement in their report.

These facts are illustrated in Table XXXVII.

TABLE XXXVII.

AMOUNT OF TIME ALLOTTED TO RELIGIOUS INSTRUCTION PER WEEK
(1928-1929).

Number of hours	SCHOOLS REPORTING.						Total	Per Cent.
	Archdiocese San Antonio	Gal- veston	Corpus Christi	Dallas	Amarillo	Oklahoma		
1½	..	..	..	1	..	..	1	1.7
2	..	..	..	..	..	3	3	5.2
2½	5	..	2	3	..	8	18	31.
3	1	1	1	..	..	4	7	12.1
3¾	7	2	..	2	..	5	16	27.6
4	1	3	..	..	1	1	6	10.3
5	..	2	..	1	..	1	4	6.9
6	1	..	..	..	..	1	2	3.5
Not reporting	..	..	..	1	..	..	1	1.7
Total	15	8	3	8	1	23	58	100

The subject of credit in religion has long been a mooted question. Of the 58 schools in the province reporting, the majority of schools allow credit, the amount varying from 1 to 4 units. Twenty-one

of the remaining schools fail to give credit. Six failed to answer the question. Twenty of the schools give 2. Of this group, Oklahoma has the largest number of schools. Nine schools give a single unit. Seven of these schools are in the archdiocese.

TABLE XXXVIII.

NUMBER OF CREDITS GRANTED IN RELIGION (1928-1929).

Number of Credits	Archdiocese San Antonio	Galveston	SCHOOLS REPORTING.				Total	Per Cent.
			Corpus Christi	Dallas	Amarillo	Oklahoma		
1	7	1	..	1	..	..	9	15.5
2	4	2	1	5	1	7	20	34.5
4	..	2	..	..	..	..	2	3.4
None	4	2	1	1	..	13	21	36.2
Not reporting		1	1	1	..	3	6	10.4
Total	15	8	3	8	1	23	58	100

It has been customary in many schools, particularly in the smaller institutions, to combine small classes and alternate such subjects as English, history, science, and so forth. This practice has been carried over into classes in religion. The schools reporting are almost equally divided on this point. Twenty-eight group together classes in religion, and 27 give separate instruction to classes.

TABLE XXXIX.

RELIGION TAUGHT TO EACH CLASS SEPARATELY OR TO SEVERAL CLASSES TOGETHER (1928-1929).

Diocese	SCHOOLS REPORTING.			Total
	Several classes taught together	Each class taught separately	Not reporting	
Archdiocese San Antonio	8	7	..	15
Galveston	1	7	..	8
Corpus Christi	..	2	1	3
Dallas	6	2	..	8
Amarillo	1	..	..	1
Oklahoma	12	9	2	23
Total	28	27	3	58
Per Cent.	48.3	46.5	5.2	100

The selection of the teacher for the course in religion presents another point for divergence of opinions and practice in the various schools. From the following table it is evident that the largest group favors the practice of relegating the teaching of religion partly to the priest and partly to the class-room teacher. In 16 schools, however, the classroom teachers hold this responsibility, while in 12, priests give the religious instruction. Only 6 schools advocate the teaching of religion by the department teacher, and 2, a combination of all 3.

TABLE XL.

TEACHERS EMPLOYED IN THE TEACHING OF RELIGION (1928-1929).

Teacher	SCHOOLS REPORTING.						Total	Per Cent.
	Archdiocese San Antonio	Galveston	Corpus Christi	Dallas	Amarillo	Oklahoma		
Priest	3	1	..	3	1	4	12	20.7
Class-room Teacher	3	2	2	4	..	5	16	27.6
Department Teacher	2	2	..	..	..	2	6	10.3
Priest and Class-room Teacher	6	2	..	1	..	12	21	36.2
Priest Class-room and Department Teacher	1	1	..	..	..	..	2	3.5
Not reporting	..	..	1	..	..	..	1	1.7
Total	15	8	3	8	1	23	58	100

The practice of giving retreats or missions, at regular intervals, so strongly to be recommended, seems to be quite general.

Over 60 per cent. of the schools give occasional retreats. The majority or 51.7 per cent. make provision for annual retreats for their Students. These schools or 5.2 per cent. have a retreat once in 2 years, whilst one school reports 2 retreats annually. In 2 schools missions take the place of retreats; but 18 schools, or 31 per cent. fail to make provision for these exercises.

TABLE XLI.

NUMBER OF SCHOOLS MAKING PROVISION FOR RETREATS (1928-1929).
SCHOOLS REPORTING.

Diocese	Retreat		Every 2 years	Time un- certain	No re- treat	Mission	Not re- porting	Total
	Every half year	Every year						
Archdiocese								
San Antonio	1	8	..	..	4	1	1	15
Galveston	..	6	1	..	..	1	..	8
Corpus Christi	..	1	..	..	1	..	1	3
Dallas	..	3	..	..	5	..	..	8
Amarillo	..	1	..	..	..	..	..	1
Oklahoma	..	11	2	1	8	..	1	23
Total	1	30	3	1	18	2	3	58
Per Cent.	1.7	51.7	5.2	1.7	31	3.5	5.2	100

Since most of the religious orders are dependent upon their student body for future recruits, the subject of religious vocations is receiving more and more attention. Constant efforts are being made to encourage vocations. In the following table are enumerated the principal means made use of by the different schools toward the realization of this aim. The greater number reported a combination of occasional talks on the subject, sodalities, special prayers, and suitable reading material. Nine schools stressed encouragement in the frequentation of the sacraments and assistance at the Holy Sacrifice of the Mass. Two emphasized instruction and the example of the religious teacher. Twelve of the schools made no report on this question.

TABLE XLII.

MEANS USED IN FOSTERING RELIGIOUS VOCATIONS (1928-1929).
SCHOOLS REPORTING.

Diocese	Occasional talks on the subject. Instructions, Sodalities, Special prayers, Suitable reading	Encouragement to frequent as- sistance at Holy Mass and recep- tion of the Sacraments	Instruction and example	Not re- porting	Total
Archdiocese					
San Antonio	10	2	..	3	15
Galveston	6	1	..	1	8
Corpus Christi	1	..	1	1	3
Dallas	5	..	1	2	8
Amarillo	..	1	..	..	1
Oklahoma	13	5	..	5	23
Total	35	9	2	12	58
Per Cent.	60.3	15.5	3.5	20.7	100

CHAPTER X.

CURRICULA AND EXTRA-CURRICULAR ACTIVITIES.

Curriculum.

The curriculum of the Catholic secondary schools comprises the usual subject fields, with a good representation in each division. All the schools offer English as a first-year subject. There is a steady decrease in the number of schools offering it in the succeeding years.

In the field of mathematics it is noted that algebra is taught in all four years, but that it ranks highest as a first and second year subject. Plane geometry is taught in the sophomore and junior years only with the preference apparently in favor of the latter. Solid geometry is offered in only fourteen schools, and most of these places it in the senior year, while an equal number of schools offer trigonometry as a fourth-year subject.

The foreign language group shows that there is a gradual decrease in the number of schools teaching Latin, the greatest decrease being found in the third year. Spanish shows a steady increase except in the fourth year. Comparatively few schools teach French or German.

Ancient history is distinctly a first-year subject, and medieval and modern history are more frequently offered in the second year. American history is offered only in the junior and senior years. Twice as many schools offer it in the senior year than in the junior. A large number of schools failed to specify the particular phase of history taught in each year.

In the science group, general science leads as a first-year subject. Chemistry and physics are offered in the junior and senior years. The former leads as a third-year subject, but an equal number of schools offer physics in the fourth year.

The commercial subjects show a large increase in the second and third years. There is a slight decrease in the number of schools offering typewriting in the fourth year, but an increase in the number of schools teaching shorthand and bookkeeping in the same year.

TABLE XLIII.

SUBJECTS INCLUDED IN THE CURRICULUM (1928-1929).

Subjects	YEAR.			
	First	Second	Third	Fourth
Religion	52	52	52	52
English	52	50	48	47
Mathematics	5	6	11	6
Algebra	46	26	5	1
Plane Geometry.....	..	18	24	..
Solid Geometry.....	..	..	3	11
Trigonometry	..	..	..	11
Commercial Arithmetic.....	1	..	4	4
Foreign Language.....	8	8	8	9
Latin	38	35	23	17
Spanish	15	19	24	20
French	5	5	8	8
German	2	1	2	2
History	21	20	13	6
Ancient History.....	22	4	2	..
Medieval and Modern History..	2	22	2	1
Oklahoma History.....	1	..	..	..
Early European History.....	2	..	..	..
American History.....	..	..	13	26
English History.....	..	..	3	4
Social Studies.....	3	2	8	12
Science	11	12	9	10
General Science.....	18	6	2	1
Physiology	2	..	..	..
Physiography	2	1	..	..
Chemistry	..	..	13	16
Physics	..	..	8	16
Biology	..	4	1	1
Musie	14	13	11	12
Typewriting	3	6	25	21
Shorthand	2	7	20	22
Bookkeeping	..	3	10	15
Home Economics.....	3	7	6	4
Not reporting.....	6	6	6	6

The five subjects, besides religion, appearing most regularly in the first-year curriculum are English, mathematics, history, foreign language and science. In the history group, 22 schools specified ancient history, two reported modern, and two, early European;

but 21 schools did not state the particular phase of history taught. It is of interest to note that in the foreign language group Latin ranks highest, and Spanish second. Five schools teach French and 2 German. Eighteen schools teach general science in the first year, 2 physiology and 2 physiography. Eleven of the schools did not specify the science taught. A noticeable fact is that only 5 schools offer commercial subjects in the first year.

TABLE XLIV.
FIRST YEAR CURRICULUM (1928-1929).

Subjects	SCHOOLS REPORTING.						Total
	Archdiocese San Antonio	Gal- veston	Corpus Christi	Dallas	Amarillo	Oklahoma	
Religion	13	8	1	8	1	21	52
English	13	8	1	8	1	21	52
Mathematics	..	1	..	1	..	4	5
Algebra	13	7	1	7	1	17	46
Commercial Arithmetic...	1	..	..	..	..	..	1
Foreign Language.....	2	..	..	1	1	4	8
Latin	6	8	1	7	..	16	38
Spanish	8	2	..	..	..	5	15
French	1	1	..	..	..	3	5
German	1	1	..	..	..	..	2
History	5	4	1	2	..	9	21
Ancient History.....	7	2	..	5	1	7	22
Modern History.....	..	..	..	..	..	2	2
Oklahoma History.....	..	..	..	..	..	1	1
Early European History.	1	1	..	..	..	..	2
Social Studies.....	..	..	..	..	..	1	1
Science	2	4	..	..	..	5	11
General Science.....	6	3	..	4	1	4	18
Physiology	..	2	..	..	..	..	2
Physiography	..	2	..	..	..	..	2
Musie	3	1	..	2	..	8	14
Typewriting	1	1	..	1	..	..	3
Shorthand	..	1	..	1	..	..	2
Civics	1	1	..	..	..	..	2
Home Economics.....	..	1	..	1	1	..	3
Not reporting.....	2	..	2	..	..	2	6

In the second year curriculum the subjects of highest frequency are practically the same as those of the first year. In mathematics,

the schools are divided between algebra and plane geometry. Medieval and modern history lead in the history group. Six schools offer general science, 4 biology, 1 physiography. Again 12 schools failed to specify the particular science taught. More schools offer commercial subjects, and there is also an increase in home economics.

TABLE XLV.
SECOND YEAR CURRICULUM (1928-1929).

Subjects	SCHOOLS REPORTING.						Total
	Archdiocese San Antonio	Gal- veston	Corpus Christi	Dallas	Amarillo	Oklahoma	
Religion	13	8	1	8	1	21	52
English	13	8	1	7	1	20	50
Mathematics	..	1	..	..	..	5	6
Algebra	9	6	1	8	1	1	26
Plane Geometry.....	2	1	..	1	..	14	18
Foreign Language.....	2	1	..	1	1	3	8
Latin	6	8	1	7	..	13	35
Spanish	9	2	..	..	..	8	19
French	1	1	..	..	..	3	5
German	..	1	..	..	..	..	1
History	4	4	1	2	..	9	20
Ancient History.....	2	..	..	..	..	2	4
Modern and Medieval His- tory	6	5	..	3	1	7	22
Social Studies.....	..	..	..	..	..	1	1
Science	1	3	..	..	..	8	12
General Science.....	..	..	..	4	..	2	6
Biology	1	2	..	1	..	..	4
Physical Geography....	..	..	..	..	..	1	1
Music	3	2	..	1	..	7	13
Typewriting	3	1	..	1	..	1	6
Shorthand	4	1	..	1	..	1	7
Bookkeeping	3	..	..	..	..	..	3
Civics	1	..	..	..	..	..	1
Home Economics.....	2	2	..	1	..	2	7
Not reporting.....	2	..	2	..	..	2	6

As a third-year subject, plane geometry leads in the mathematics group. Five schools teach algebra. Four offer commercial arithmetic, and 3 solid geometry.

Twenty-four schools teach Spanish, and 23 Latin. There is a slight increase in French.

Thirteen schools offer American history, and 3 English history. Thirteen schools in this group did not specify concerning history. Chemistry ranks highest in the science group, and physics second. The commercial subjects show a large increase.

TABLE XLVI.

THIRD YEAR CURRICULUM (1928-1929).

Subjects	SCHOOLS REPORTING.						Total
	Archdiocese San Antonio	Gal- veston	Corpus Christi	Dallas	Amarillo	Oklahoma	
Religion	13	8	1	8	1	21	52
English	12	8	1	7	1	19	48
Mathematics	2	1	..	1	..	7	11
Algebra	1	..	..	1	..	3	5
Plane Geometry.....	8	5	1	6	1	3	24
Solid Geometry.....	..	1	..	..	..	2	3
Commercial Arithmetic..	..	..	1	..	..	3	4
Foreign Language.....	3	..	..	1	1	3	8
Latin	7	5	..	3	..	8	23
Spanish	7	6	..	2	..	9	24
French	1	2	..	1	..	4	8
German	..	1	..	1	..	..	2
History	2	4	..	1	..	6	13
Ancient History.....	..	..	..	..	..	2	2
Modern and Medieval His- tory.....	1	..	..	..	..	1	2
American History.....	5	1	..	2	..	5	13
English History.....	1	1	..	..	..	1	3
Sociology	..	..	..	..	..	1	1
Problems in Democracy..	..	..	..	..	..	2	2
Science	2	2	..	1	..	4	9
General Science.....	..	..	..	1	..	1	2
Chemistry	4	4	..	2	1	2	13
Physics	1	2	1	1	..	3	8
Biology	..	..	..	..	..	1	1
Musie	3	2	..	1	..	5	11
Typewriting	6	3	..	4	..	12	25
Shorthand	4	3	..	4	..	9	20
Bookkeeping	2	..	..	2	..	6	10
Civics	..	1	..	1	..	2	4
Home Economics.....	3	2	..	..	..	1	6
Commercial Law.....	..	..	..	..	..	1	1

In fourth-year mathematics, the schools are equally divided between geometry and trigonometry. One school teaches algebra, and

4 teach commercial arithmetic. Spanish still leads in the foreign language group, while American history has the highest number in the history group. Chemistry and physics are offered by 16 schools. The commercial subjects as a group show a slight increase; however, there is a slight decrease in typewriting, but a gain in bookkeeping.

TABLE XLVII.

FOURTH YEAR CURRICULUM (1928-1929).

Subjects	SCHOOLS REPORTING.						Total
	Archdiocese San Antonio	Gal- veston	Corpus Christi	Dallas	Amarillo	Oklahoma	
Religion	13	8	1	8	1	21	52
English	12	8	1	7	1	18	47
Mathematics	2	1	..	..	..	3	6
Algebra	..	1	..	..	..	..	1
Solid Geometry.....	4	3	..	3	..	1	11
Trigonometry	3	4	..	2	..	2	11
Commercial Arithmetic...	1	..	1	1	..	1	4
Foreign Language.....	3	..	..	1	1	4	9
Latin	4	4	..	2	..	7	17
Spanish	5	5	..	2	..	8	20
French	1	1	..	2	..	4	8
German	..	1	..	1	..	..	2
History	1	1	..	..	1	3	6
American History.....	5	6	..	5	..	10	26
English History.....	1	..	..	..	..	3	4
Modern and Medieval His- tory.....	..	..	..	1	..	..	1
Sociology	..	..	..	..	..	2	2
Problems in Democracy..	..	..	..	..	..	2	2
Science	1	1	..	1	..	7	10
General Science.....	..	..	..	..	..	1	1
Chemistry	4	4	..	3	1	4	16
Physics	5	4	1	2	..	4	16
Biology	..	..	..	..	..	1	1
Music	3	2	..	1	..	6	12
Typewriting	6	3	..	4	1	7	21
Shorthand	6	4	1	4	1	6	22
Bookkeeping	4	1	..	2	..	8	15
Civics	6	3	..	1	..	2	12
Home Economics.....	1	2	..	..	1	..	4
Commercial Law.....	1	..	..	..	..	1	2
Commercial Geography..	1	..	..	..	..	..	1
Economics	1	..	..	..	..	1	2
Government	..	..	..	1	..	..	1
Not reporting.....	2	..	2	..	..	2	6

Extra-curricular Activities.

The educative value of extra-curricular activities is being recognized more and more. In many instances, instead of being "extra-curricular," they are receiving a prominent place in the curriculum. Catholic secondary schools are giving a fair share of attention to these activities. A study of Table XLVIII shows that the usual sports in the Catholic secondary schools are those of basketball, baseball, football, tennis, and volley ball. The frequency of occurrence is found as in the order given. Two schools report track teams, 3, swimming and soccer teams, and 1, golf and archery teams.

TABLE XLVIII.

ATHLETIC ACTIVITIES (1928-1929).

Teams	SCHOOLS REPORTING.						Total
	Archdiocese San Antonio	Gal- veston	Corpus Christi	Dallas	Amarillo	Oklahoma	
Basket Ball Team.....	9	6	1	6	1	15	38
Football Team.....	4	3	2	2	..	7	18
Baseball Team.....	8	5	2	6	..	13	34
Tennis Team.....	5	1	..	4	1	4	15
Volley Ball Team.....	1	3	..	1	..	2	7
Track Team.....	2	..	..	..	..	..	2
Swimming Team.....	2	..	..	1	..	..	3
Soccer Team.....	1	..	..	..	..	2	3
Golf and Archery Team..	1	..	..	..	..	..	1
Not reporting.....	5	..	..	1	..	4	10

On account of the small size of the Catholic secondary schools, the formation and upkeep of literary and dramatic clubs present no small difficulty. Yet Table XLIX shows that 63.8 per cent. of these schools have one or both of these organizations. In only a single school such a club is wanting. Twenty schools, however, failed to report on this question.

TABLE XLIX.
LITERARY ACTIVITIES (1928-1929).

Clubs	Archdiocese San Antonio	Gal- veston	SCHOOLS REPORTING.				Total	Per Cent.
			Corpus Christi	Dallas	Ama- rillo	Okla- homa		
Literary and Dramatic clubs..	2	3	..	..	..	5	10	17.2
Literary Club only.....	5	2	1	4	1	5	18	31.1
Dramatic Club only.....	..	1	1	2	..	5	9	15.5
No Clubs.....	..	..	..	..	..	1	1	1.7
Not reporting.....	8	2	1	2	..	7	20	34.5
Total	15	8	3	8	1	23	58	100

School authorities seem to give more and more attention to social activities for their students outside of class hours. From the following table it will be seen that 28 schools are making provision for such activities, and in 26 instances these activities are directed by school authorities. In 13 schools, however, no such provision is made, and the rest of the schools failed to answer this question.

TABLE L.
SCHOOLS MAKING PROVISION FOR SOCIAL ACTIVITIES OUTSIDE OF SCHOOL
HOURS (1928-1929).

Diocese	SCHOOLS REPORTING.			Total
	Yes	No	Not reporting	
Archdiocese San Antonio.....	8	1	6	15
Galveston	4	3	1	8
Corpus Christi.....	..	1	2	3
Dallas	4	2	2	8
Amarillo	1	..	..	1
Oklahoma	11	6	6	23
Total	28	13	17	58
Per Cent.....	48.3	22.4	29.3	100

TABLE LI.
SCHOOLS IN WHICH SOCIAL ACTIVITIES ARE DIRECTED BY SCHOOL
AUTHORITIES (1928-1929).

Diocese	SCHOOLS REPORTING.			Total
	Yes	No	Not reporting	
Archdiocese San Antonio.....	8	1	6	15
Galveston	4	2	2	8
Corpus Christi.....	..	1	2	3
Dallas	3	2	3	8
Amarillo	..	1	..	1
Oklahoma	11	6	6	23
Total	26	13	19	58
Per Cent.....	44.8	22.4	32.8	100

CHAPTER XI.

BUILDINGS AND EQUIPMENT.

The financial investment, as represented by the approximate value of school buildings and grounds, as well as their ownership, is set forth in Table LII.

The range is from a minimum of less than \$15,000 to a maximum of over \$500,000. Four schools belong to this latter group, while only three belong to the former. Twelve, or 20.7 per cent. of the total number, give an estimated value of the buildings and grounds between \$26,000 and \$50,000.

The problem of support for day schools, both parochial and private, is a perplexing one for all interested in Catholic education. The various practices proposed as solutions, in the case of the parochial school particularly, are as yet only in their experimental stage and neither offer anything satisfactory nor approaching uniformity. It is, therefore, of interest to observe the extent to which these devices have been employed in the province. Of the 33 day schools, 25 are parochial. Six of these are supported by general collection, 6 by assessment, and 12 by tuition fees. One school failed to report. The amount of tuition varies from less than \$30 to \$90 a year, the parochial institutions being at the lower limit in this respect. Since private day schools are solely dependent upon this means of support, the fees are necessarily higher. Only one school, however, reports a tuition fee over \$60; and 3 report from \$30 to \$60.

These facts are presented in Table LIII:

TABLE LII.
BUILDINGS AND GROUNDS (1928-1929).

Value of Buildings and Grounds	SCHOOLS REPORTING.								Per Cent.
	Archdiocese Parish community	Galveston Parish community	Corpus Christi Parish community	Dallas Parish community	Amarillo Parish community	Oklahoma Parish community	Oklahoma Com- munity	Total	
Below \$15,000	..	..	..	1	..	2	..	3	5.2
15,000- 25,000	1	..	1	..	..	2	..	4	6.9
26,000- 50,000	1	3	1	..	1	4	1	12	20.7
51,000- 75,000	..	..	1	..	..	1	..	4	6.9
76,000-100,000	1	..	..	1	..	1	1	6	10.3
101,000-150,000	1	..	..	..	1	1	2	5	8.6
151,000-200,000	..	..	1	..	..	..	1	2	3.5
250,000-500,000	..	1	3	..	1	..	1	6	10.3
Over 500,000	..	2	1	..	..	1	..	4	6.9
Not reporting	1	4	..	1	1	3	2	12	20.7
Total	5	10	2	6	..	1	15	58	100

TABLE LIII.

METHODS OF MAINTAINING DAY SCHOOLS (1928-1929).

Diocese	General Collection	Assess- ment	METHODS USED. Tuition Fees			Not re- porting	Total
			Less than \$30 a year	\$30 to \$60	\$60 to \$90		
Archdiocese							
San Antonio	1	1	3	..	1	2	8
Galveston	1	..	2	..	..	..	3
Corpus Christi	..	..	..	..	..	..	..
Dallas	..	1	1	3	..	..	5
Oklahoma	4	4	8	..	..	1	17
Total	6	6	14	3	1	3	33
Per Cent.	18.2	18.2	43.4	9.1	3	9.1	100

In private boarding schools the charges for board range from less than \$200 to over \$400 a pupil per year. In 13 schools the price for board is between \$200 and \$300, and in 7, between \$300 and \$400 a year. In only one instance is the charge for board less than \$200 and in a single case does it exceed \$400. Tuition fees in this type of school vary from less than \$50 to \$150 a student per year. Nine schools, or 36 per cent., charge less than \$50, and in only 2 schools do the tuition charges exceed \$100. In the largest group, however, tuition fees are between \$50 and \$100 a year. No report on this question was received from 2 of the schools.

TABLE LIV.

BOARD AND TUITION FEES IN PRIVATE SCHOOLS (1928-1929).

Diocese	SCHOOLS REPORTING.									
	Amount of board per year				Not re- porting	Amount of tuition per year				Total
	Less than \$200	\$200- \$300	\$300- \$400	More than \$400		Less than \$50	\$50- \$100	\$100- \$150	Not re- porting	
Archdiocese										
San Antonio	1	4	1	1	..	3	3	1	..	7
Galveston	..	1	3	..	1	..	5	..	..	5
Corpus Christi	..	1	1	..	1	1	1	..	1	3
Dallas	..	2	1	..	..	3	..	..	..	3
Amarillo	..	1	..	..	..	1	..	..	..	1
Oklahoma	..	4	1	..	1	1	3	1	1	6
Total	1	13	7	1	3	9	12	2	2	25
Per Cent.	4	52	28	4	12	36	48	8	8	100

In late years, library facilities have come in for considerable emphasis in secondary education. This situation in the province is presented in Table LV. The largest group (18), or 31 per cent. of the total number of schools, report between 1,000 and 2,000 volumes. In 12 schools the number of volumes ranges from 500 to 1,000. Only 5 schools have less than 500, while 9 schools report over 4,000 volumes.

TABLE LV.

NUMBER OF VOLUMES IN LIBRARY (1928-1929).

Diocese	SCHOOLS REPORTING.							Total
	Under 500	500-1000	1000-2000	2000-3000	3000-4000	Over 4000	Not reporting	
Archdiocese								
San Antonio	2	3	2	2	..	6	..	15
Galveston	1	..	1	2	2	1	1	8
Corpus Christi	..	1	..	1	..	..	1	3
Dallas	1	3	1	..	..	..	3	8
Amarillo	..	..	1	..	..	..	..	1
Oklahoma	1	5	13	..	1	2	1	23
Total	5	12	18	5	3	9	6	58
Per Cent.	8.6	20.7	31	8.6	5.2	15.5	10.4	100

The annual expenditure for library purposes varies from less than \$50 to over \$500. Twenty-two of the schools have an annual appropriation ranging from \$50 to \$100. The second largest group spent between \$100 and \$200 annually for the upkeep of the library. In 5 schools the amount varies from \$200 to \$300, and in 4, from \$300 to \$500. Only 7 institutions set aside less than \$50 for this purpose, and a single school made no appropriation.

TABLE LVI.

ANNUAL APPROPRIATIONS FOR LIBRARY (1928-1929).

Diocese	SCHOOLS REPORTING.							Total
	Less than \$50	\$50-100	\$100-200	\$200-300	\$300-500	Over \$500	None	
Archdiocese								
San Antonio	..	4	5	3	..	2	1	15
Galveston	..	1	4	1	2	..	..	8
Corpus Christi	1	1	..	..	..	..	1	3
Dallas	3	3	..	..	..	..	2	8
Amarillo	..	..	..	..	..	..	1	1
Oklahoma	3	13	2	1	2	..	2	23
Total	7	22	11	5	4	2	1	58
Per Cent.	12.1	38	19	8.6	6.9	3.4	1.7	100

There is a wide variation in regard to the number of magazines supplied by the libraries. Sixty-seven per cent. of the schools subscribe for 10 or less than 10 magazines. A second group, 10, or 17.2 per cent. of all the schools, provide from 11 to 20 of these publications. In one school the number of magazines subscribed for is over 50, while only one school supplies none. No report on this question was received from 5 schools.

TABLE LVII.

NUMBER OF MAGAZINES SUBSCRIBED FOR ANNUALLY (1928-1929).

Diocese	SCHOOLS REPORTING.						Total
	1-10	11-20	30-50	Over 50	None	Not reporting	
Archdiocese							
San Antonio	8	2	1	1	1	2	15
Galveston	4	4	..	..	..	..	8
Corpus Christi	3	..	..	..	..	..	3
Dallas	4	2	..	..	..	2	8
Amarillo	1	..	..	..	..	..	1
Oklahoma	19	2	1	..	..	1	23
Total	39	10	2	1	1	5	58
Per Cent.	67.4	17.2	3.4	1.7	1.7	8.6	100

The prominence given to science in high school courses within recent years has necessitated the procuring of laboratory equipment for such work. Table LVIII shows that the majority of the Catholic high schools, 60 per cent., have either a physics or chemical laboratory. Twenty-five of these schools reported both. Ten schools possess a biological laboratory, and an equal number of schools are provided with the necessary equipment for home economics courses.

The greatest value of laboratory equipment reported by any school is between \$5,000 and \$7,000. This standard is maintained by 2 schools in the case of chemical apparatus, and by 3 schools in equipment for physics. The majority of schools, however, have laboratory facilities for both sciences evaluated between \$500 and \$1,000. Eight schools have chemical laboratory equipment worth from \$1,000 to \$2,000, while only 3 schools report a similarly evaluated physics laboratory equipment. In general, however, the laboratory values reported in both sciences run practically parallel.

The values reported for biological apparatus range from \$100 to \$8,000. Two schools belong to this latter group, while in 7 schools the value lies between \$100 and \$500. In a single school the estimate of biological equipment is between \$500 and \$1,000.

In home economics equipment, 2 schools reported values between \$2,000 and \$4,000; 1, between \$1,000 and \$2,000; another school, between \$500 and \$1,000; and in the other 4 institutions, the apparatus is rated between \$100 and \$500.

TABLE LIX.

VALUE OF LABORATORY EQUIPMENT (1928-1929).

Diocese	SCHOOLS REPORTING.					SCHOOLS REPORTING.				
	Chemistry Laboratory					Physics Laboratory				
	\$500- 1000	1000- 2000	2000- 3000	5000- 7500	Total	\$500- 1000	1000- 2000	2000- 3000	5000- 7500	Total
Archdiocese										
San Antonio	5	2	1	2	10	4	1	2	2	9
Galveston	5	3	..	..	8	6	1	..	..	7
Corpus Christi	..	1	..	..	1	2	..	..	..	2
Dallas	4	..	..	..	4	3	..	..	..	3
Amarillo	1	..	..	..	1	..	..	..	..	..
Oklahoma	9	2	1	..	12	12	1	1	1	15
Total	24	8	2	2	36	27	3	3	3	36
Per Cent.	66.5	22.3	5.6	5.6	100	75	8.3	8.3	8.3	100

Table LX shows that 43, or 74 per cent., of the schools have auditoriums. Fourteen schools do not have such facilities, and one school failed to report on this question.

TABLE LX.

AUDITORIUM FACILITIES OF SCHOOLS (1928-1929).

	SCHOOLS REPORTING.							Per Cent.
	Archdiocese San Antonio	Gal- veston	Corpus Christi	Dallas	Amarillo	Oklahoma	Total	
Yes	11	6	1	7	..	18	43	74.1
No	4	1	2	1	1	5	14	24.2
Not re- porting	..	1	..	..	..	..	1	1.7
Total	15	8	3	8	1	23	58	100

An item closely akin to that of the financial upkeep of the paro-

chial institutions is the question of the teachers' salary. Table LXI shows that the amount varies from \$225 to \$600 a year. In 7, or 29 per cent., of the schools the salary is \$225; in 5, or 21 per cent., of the schools the teachers receive an annual salary of \$250 and \$270 each. Four schools failed to report, and in the 3 remaining schools, the annual salary is \$300, \$500 and \$600, respectively.

TABLE LXI.

SALARIES OF PAROCHIAL SCHOOL TEACHERS (1928-1929).

Diocese	SCHOOLS REPORTING.							Total
	SALARY PER YEAR.							
	\$225	\$250	\$270	\$300	\$500	\$600	Not re- porting	
Archdiocese								
San Antonio	1	2	1	..	..	1	..	5
Galveston	..	..	1	..	1	..	..	2
Corpus Christi	..	..	..	..	..	..	..	..
Dallas	..	..	1	..	..	..	..	1
Amarillo	..	..	..	..	..	..	..	..
Oklahoma	6	3	2	1	..	..	4	16
Total	7	5	5	1	1	1	4	24
Per Cent.	29	21	21	4.2	4.2	4.2	16.8	100

SUMMARY AND CONCLUSION.

From the facts discussed in the preceding pages, it is evident that the Catholic secondary school organization of the Province of San Antonio is of a comparatively recent date, its beginnings going back scarcely three-quarters of a century, with no real development until after the Civil War. Up to that time whatever educational efforts were exerted, and they were by no means negligible, were confined chiefly to the field of elementary education. This situation is not surprising if one considers the unsettled condition of the country, the scattered population, the fewness of priests, and the almost total absence of religious orders. However, despite all these obstacles, beginnings were made and the fruits of earlier sacrifices are now apparent. As far as can be ascertained there are at present eighty-seven Catholic schools in the province offering secondary education.

An analysis of the present status reveals that most of the high schools are small institutions, the number of pupils ranging from 10 to 250. In the majority of cases these schools are the outgrowth of earlier elementary schools and have come about as necessity demanded through the addition of one or two years of advanced work. For this reason the growth has been fairly constant through the years and does not compare unfavorably with that of secular institutions.

Almost one-half of the entire number of high schools, or 25 to be exact, are boarding institutions. The rural condition of the country and the scattered Catholic population necessarily favor this type of school. Of the remaining schools 24 are parochial, 8 are private day schools, and 1 a Central High School. Tuition charges are made in most places, but these are usually only nominal.

The number of days in the school year ranges from 160 to 190, the ordinary practice requiring 180 days. Class periods are generally of 45 minute duration.

There are 284 teachers employed in the 55 schools upon which this report is based. Of these 66 are men and 218 women. Of the men teachers 60 are religious and 6 lay. Of the women teachers 16

only are lay and the rest religious. Two hundred and two, or 71.1 per cent., give their entire time to teaching, while 82, or 28.9 per cent., are only part-time instructors. The largest number of teachers, 161, is employed in boarding schools, 84 are engaged in parochial, and 39 in private day schools. Fifty-six per cent. of all the teachers have had from 10 to 15 years or more of teaching experience and 21 per cent. over 5 years, making a total of 77 per cent. with more than 5 years of teaching experience. Over 55 per cent. of the teachers hold degrees, either a B. A. or an M. A., and 36.3 per cent. have State certificates, either permanent or temporary. Forty-two, or 72.4 per cent., of the schools have a librarian. In 8 schools the librarian's work occupies his whole time, while in 34 schools only part of his time is devoted to this duty. Eleven schools have no librarian.

In regard to the pupil enrollment the number of girls far exceeds the number of boys, for of the 3,122 pupils enrolled in all types of Catholic secondary schools 1,275 are boys and 1,847 are girls. Parochial schools enroll the largest number of pupils—1,347. The total attendance in boarding schools is 1,166 and in private day schools 609. The number of graduates reported in June, 1928, was 452, 167 of whom were boys and 285 girls. Of these 82 boys and 115 girls entered college the following September.

The time devoted to religious instruction in the different schools varies from 1½ hours to 6 hours per week. Twenty schools state that no credit is given for courses in religion. Thirty-one schools, however, allow credit varying from 1 to 4 units. The largest group, 20, allows 2 units. In practically one-half of the schools religion is taught separately to each class and in the other group several classes are combined for the teaching of religion. In the conduct of religious instruction the largest group, 21, favors the practice of relegating this duty partly to the priest and partly to the class-room teacher. In 16 schools the class-room teacher alone has charge of this course and in 12 schools the priest alone is in charge. Opportunities for retreats or missions are given in 37 schools. Eighteen schools, however, do not make provisions for such exercises. In 46 schools definite efforts are being made towards fostering religious vocations among the students.

The majority of schools reported either a literary or a dramatic

club or both. Basketball, baseball, football and tennis lead in athletic activities. Twenty-eight schools make provisions for social activities for their students outside of class hours and in 26 instances these are directed by the school authorities.

Supervision in the Catholic secondary schools is performed by the community inspector, the diocesan supervisor, and the parish priest. In addition to these, State affiliated schools are also visited regularly by the State supervisor. Such visits usually take place once a year and may last from a few hours to a whole day or several days.

In the matter of buildings and equipment the conditions existing in the Catholic secondary schools are most satisfactory, surpassing, in many cases, the usually required standards. The financing of the parochial schools is done either by general collections, assessment or tuition fees. Private schools are dependent solely upon board and tuition fees for their maintenance.

That high standards are maintained by the Catholic secondary schools in the province is evidenced by the fact that 54 of the 87 schools are recognized by accrediting agencies.

Catholic educational endeavor in the province has not stopped with secondary schools, but has been extended upward. As a result several colleges for the higher education of both boys and girls form an important part of the present educational system.

In general the findings of the present study are most gratifying. Educational development has kept pace with the progress in other fields of religious activities. While much is yet to be done by way of organization, nevertheless the progressive spirit of the different communities engaged in the work as well as that of the Catholic body as a whole augurs well for the future.

BIBLIOGRAPHY.

BOOK REFERENCES.

- A Story of Fifty Years from the Annals of the Congregation of the Sisters of the Holy Cross.* St. Louis, 1891.
- Bancroft, H. H. *History of North Mexican States and Texas.* 16 Vols. San Francisco, 1884.
- Burns, Rev. J. A., C. S. C. *The Growth and Development of the Catholic School System in the United States.* New York, 1912.
- Deuther, Charles G. *The Life and Times of the Rt. Rev. John Timon, D. D.* Buffalo, 1870.
- Domenech, L'Abbe, E. H. *Journal d'un Missionnaire au Texas et au Mexique.* Paris, 1857.
- Eby, Frederick. *Education in Texas* (Source Material). Austin, 1918.
- . *The Development of Education in Texas.* New York, 1925.
- Engelhardt Zephyrin. *Missions and Missionaries in California.* 3 Vols. California, 1908.
- Finck, Sister M. Helena. *The Congregation of the Sisters of Charity of the Incarnate Word of San Antonio, Texas.* Washington, 1925.
- Garrison, George P. *Texas* (A Contest of Civilization). Boston, 1903.
- Hammer, Bonaventura, P. *Die Franciscaner in den Vereinigten Staaten Nordamerikas.* Köln, 1892.
- Linn, John J. *Reminiscences of Fifty Years in Texas.* New York, 1883.
- . *Memoirs of Fifty Years.* Sisters of Divine Providence, San Antonio, 1916.
- O'Gorman, Thomas. *A History of the Roman Catholic Church in the United States.* New York, 1895.
- O'Rourke, T. P. "The Franciscan Missions in Texas, 1690-1793," *Catholic University of America Publication in History.* Vol. 5. Washington, D. C., 1927.
- Parisot, Rev. P. F., and Smith, Rev. C. J. *History of the Catholic Church in the Diocese of San Antonio.* San Antonio, 1897.
- Parisot, Rev. P. F. *The Reminiscences of a Texas Missionary.* San Antonio, 1899.
- Raines, C. W. *Year Book for Texas.* Austin, 1902.
- Rankin, Melinda. *Texas in 1850.* Boston, 1850.
- Shea, John G. *Catholic Missions among the Indian Tribes of the United States.* New York, 1854.
- . *The Catholic Church in Colonial Days.* New York, 1886.
- . *A History of the Catholic Church in the United States.* 4 Vols. New York, 1886-1892.
- Sturmberg, Robert. *History of San Antonio and of the Early Days in Texas.* San Antonio, 1920.

- Wooten, Dudley G. *A Comprehensive History of Texas*. 2 Vols. Dallas, 1898.
- Wright, Mrs. S. J. *San Antonio de Bexar*. Austin, 1916.
- Yoakum, Henderson K. *History of Texas*. 2 Vols. New York, 1855.

PERIODICAL AND NEWSPAPER REFERENCES.

- American Catholic Historical Researches*. Philadelphia, 1884.
- Annals of the Propagation of the Faith*. 79 Vols. Dublin.
- Annalen der Verbreitung des Glaubens*. 86 Vols. München.
- Berichte der Leopoldinen-Stiftung im Kaiserthume Oesterreich*. 1833-1860.
- Catholic Encyclopedia*. Vol. 15. New York, 1912.
- Freeman Journal and Catholic Register*. Vols. 9-13, 1848-1852, New York.
- Indian Advocate*. Vols. 6-22. Sacred Heart, Oklahoma.
- Official Catholic Year Book*. 1928. Kennedy & Sons, New York.
- Oklahoma Catholic Annual and Official Diocesan Directory*. 1928. Oklahoma City.
- Records of the American Historical Society of Philadelphia*. 31 Vols.
- Reports of the Bureau of Catholic Indian Missions*. 1874-1879 and 1900-1910. Washington, D. C.
- Southern Messenger*. San Antonio, Texas.
- Southwest Courier*. Vol. 7, Nos. 26-51. Oklahoma City, Okla.
- Southwestern Historical Quarterly*. 26 Vols. Austin, Texas.
- Texas Almanac for 1873 and Emigrants Guide to Texas*.
- The Catholic Historical Review*. 20 Vols.
- The Metropolitan Catholic Almanac and Catholic Directory*. 1838-1928.
- The Religious Cabinet and U. S. Catholic Magazine*. 6 Vols. Baltimore.

BULLETINS.

- Crowley, Francis M., and Dunne, Edward P. *Directory of Catholic Colleges and Schools*. Washington, D. C. 1928.
- Oklahoma Annual High School Bulletins*. 1928 and 1929.
- Texas Directory of Classified and Accredited High Schools*. 1918-1929.
- United States Bureau of Education Bulletin*. 1873-1906.
-

APPENDIX.

LIST OF CATHOLIC SECONDARY SCHOOLS IN THE PROVINCE OF SAN ANTONIO.

Archdiocese San Antonio.

- * Blessed Sacrament Academy, San Antonio, Texas.
- * Incarnate Word Academy, San Antonio, Texas.
Nazareth Academy, Victoria, Texas.
Our Lady of the Lake Academy, San Antonio, Texas.
- * Sacred Heart Academy, Del Rio, Texas.
- * Sacred Heart Academy, Hallettsville, Texas.
St. Edward's University Preparatory School, Austin, Texas.
St. Henry's Academy, San Antonio, Texas.
St. Joseph's Academy, San Antonio, Texas.
St. Joseph's High School, Victoria, Texas.
St. Joseph's Academy, Yoakum, Texas.
St. Ludmila's Academy, Shiner, Texas.
St. Mary's Academy, San Antonio, Texas.
St. Mary's Academy, Fredericksburg, Texas.
St. Mary's University Academy, San Antonio, Texas.
St. Mary's Parochial School, San Antonio, Texas.
St. Michael's Academy, San Antonio, Texas.
St. Michael's Academy, Quero, Texas.
Ursuline Academy, San Antonio, Texas.

Galveston Diocese.

- Incarnate Word Academy, Houston, Texas.
Kirwin High School, Galveston, Texas.
Sacred Heart Academy, Galveston, Texas.
- * Sacred Heart Academy, Waco, Texas.
St. Agnes Academy, Houston, Texas.
St. Anthony's Academy, Beaumont, Texas.
St. Mary's Academy, Austin, Texas.
St. Mary's Academy, Palestine, Texas.
- * St. Michael's High School, Burlington, Texas.
- * St. Thomas' College, Houston, Texas.
Ursuline Academy, Galveston, Texas.

Corpus Christi Diocese.

- * Incarnate Word Academy, Brownsville, Texas.
- * Incarnate Word Academy, Corpus Christi, Texas.
Sacred Heart Academy, Laredo, Texas.

* Schools not reporting.

St. Joseph's Academy, Brownsville, Texas.

St. Mary's Academy, Beeville, Texas.

* Villa Maria Academy, Brownsville, Texas.

Dallas Diocese.

Laneri High School, Fort Worth, Texas.

* Mary Immaculate Academy, Wichita Falls, Texas.

Mount Carmel Academy, Fort Worth, Texas.

* Our Lady of Good Counsel, Dallas, Texas.

* Our Lady of Victory, Fort Worth, Texas.

* Sacred Heart Academy, Texarkana, Texas.

Sacred Heart Academy, Muenster, Texas.

* St. Edward's School, Dallas, Texas.

St. Joseph's Academy, Dallas, Texas.

St. Joseph's Academy, Sherman, Texas.

St. Martin's Academy, Forney, Texas.

St. Mary's Academy, Marshall, Texas.

* St. Mary's High School, Gainesville, Texas.

* St. Mary's Preparatory School, Dallas, Texas.

* Ursuline Academy, Dallas, Texas.

St. Xavier's Academy, Denison, Texas.

Amarillo Diocese.

* Our Lady of Mercy Academy, Stanton, Texas.

* St. George's College, Amarillo, Texas.

* St. Joseph's Academy, Slaton, Texas.

St. Mary's Academy, Amarillo, Texas.

Oklahoma Diocese.

* Cascia Hall, Tulsa, Oklahoma.

Holy Family School, Tulsa, Oklahoma.

Holy Trinity School, Okarche, Oklahoma.

* Monte Cassino High School, Tulsa, Oklahoma.

Mount St. Mary's Academy, Oklahoma City, Oklahoma.

* Nazareth Academy, Muskogee, Oklahoma.

* Our Lady's High School, Oklahoma City, Oklahoma.

Sacred Heart Academy, Vinita, Oklahoma.

Sacred Heart Academy, El Reno, Oklahoma.

St. Agnes' Academy, Ardmore, Oklahoma.

St. Anthony's School, Okmulgee, Oklahoma.

St. Benedict's Academy, Shawnee, Oklahoma.

St. Elizabeth's Academy, Purcell, Oklahoma.

* St. Francis Academy, Newkirk, Oklahoma.

St. Gregory's College, Shawnee, Oklahoma.

St. John's High School, McAlester, Oklahoma.

* Schools not reporting.

- St. Joseph's Academy, Chickasha, Oklahoma.
St. Joseph's Academy, Guthrie, Oklahoma.
St. Joseph's Academy, Perry, Oklahoma.
St. Joseph's High School, Muskogee, Oklahoma.
St. Joseph's Academy, Enid, Oklahoma.
St. Joseph's Academy, Union City, Oklahoma.
St. Joseph's Academy, Elk City, Oklahoma.
St. Joseph's Academy, Norman, Oklahoma.
* St. Joseph's High School, Oklahoma City, Oklahoma.
* St. Joseph's High School, Hennessey, Oklahoma.
St. Mary's High School, Ponca City, Oklahoma.
St. Mary's Academy, Lawton, Oklahoma.
* St. Mary's Academy, Sacred Heart, Oklahoma.
St. Mary's Institute, Okeene, Oklahoma.
St. Michael's Academy, Henryetta, Oklahoma.
-

* Schools not reporting.

30560

PRESS OF
J. H. FURST CO
BALTO